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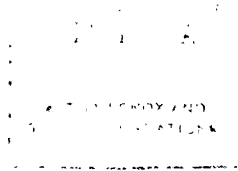
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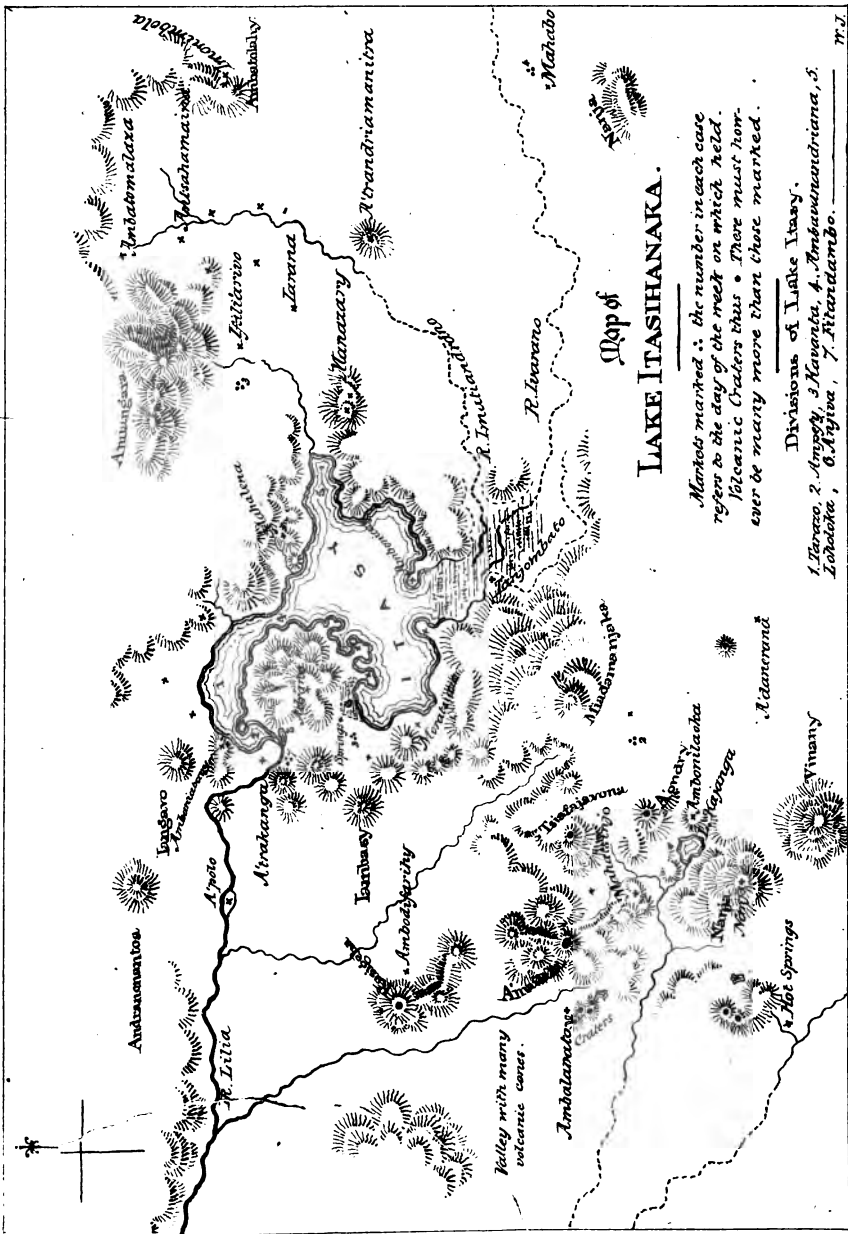


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ANTANANARIVO ANNUAL

AND

MADAGASCAR MAGAZINE.

A RECORD OF INFORMATION ON THE TOPOGRAPHY AND NATURAL PRODUCTIONS
OF MADAGASCAR, AND THE CUSTOMS, TRADITIONS, LANGUAGE,
AND RELIGIOUS BELIEFS OF ITS PEOPLE.

EDITED BY

JAMES SIBREE, JUN.,

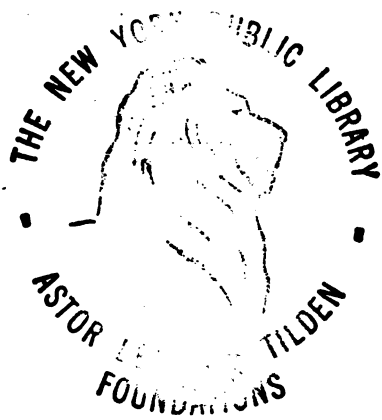
Missionary of the L. M. S., Author of "Madagascar and its People."

NO. I.—CHRISTMAS, 1875.

ANTANANARIVO:
PRINTED AT THE PRESS OF THE LONDON MISSIONARY
SOCIETY.

1875.

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ERRATUM

In the accompanying map of Itasy for Miadamanjaka read *Ambohitri-manjaka*, and call the town immediately to the south of that mountain, *Miadamanjaka*. The word Ifaliarivo should be *Ifalimanarivo*.

THE
ANTANANARIVO ANNUAL
AND
MADAGASCAR MAGAZINE.

OUR OBJECT AND AIMS.

IN presenting the first number of this magazine to our readers it seems fitting that a few words should be said as to the circumstances which led to the proposal to issue such a publication, and also as to the object and aims we have in view.

With regard to the former of these points, the facts are briefly these: At the Four-monthly meeting of the missionaries of the London Missionary Society and the Friends' Foreign Mission Association, which was held at Antananarivo on August 10th of this year, a most interesting paper was read by Mr. J. S. Sewell, on a journey recently made by him and the Rev. W. C. Pickersgill to the Sakalava country to the west. Mr. Pickersgill then followed in a speech describing many striking incidents of their journey which had not been mentioned by Mr. Sewell; and a lively discussion took place. Seeing the great interest excited by the paper read and the information given orally by our friends, I ventured to make a suggestion that we should try and prepare, say every Christmas or New Year's Day, a pamphlet or magazine containing accounts of any journeys made during the year in new or previously little-known parts of this country; together with papers on the philology, traditions, natural history, botany, geology, and physical geography of Madagascar. This suggestion was so cordially received, that I prepared a circular pointing out the different subjects which might be taken up in such a publication, and asking for the co-operation of those who were interested in the matter. The responses to this request are embodied

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in the following pages; and I am encouraged to think that if all missionaries resident in Madagascar will help as they have opportunity there will be no difficulty in finding ample material of an interesting character for at least an annual issue of this publication; or we might possibly get out a number once in six months.

"Our object and aims" were pointed out in the circular already mentioned; but in order to place them on more permanent record, as well as to give a few hints to those who may not have seen that paper, I make no apology for transferring to these pages the chief points referred to.

We must all I think have often felt how limited is our knowledge of the great island where we live and labour. With the exception of the capitals of the two central provinces and their immediate neighbourhood, and the roads from the coast east and north-west, and in two or three other directions, a vast proportion of this country is still a "*terra incognita*" to us. A glance at M. Grandidier's map of Madagascar—probably the most correct map of the country yet published—shews large portions of the island as blank spaces completely unknown to Europeans; probably one half of Madagascar is still unexplored. Within the last year or two, however, journeys have been made in new districts, and interesting accounts of them have been published.* It is probable that in future years there will be a still greater increase in our knowledge of the Geography of the country; and it seems desirable that there should be some permanent record of such research. Even the bare Itineraries of such journies would be valuable, giving names of villages, hills, and streams on the route, and distances traversed; especially if accompanied by observations by the aneroid barometer, so that approximate sections of lines of country might be laid down.

In the course of our daily work and intercourse with the people we all of us occasionally meet with interesting facts connected with the History, Manners, Habits of Thought, etc. of the Malagasy. Such items of information, if carefully noted and recorded in such a publication as this, would in time form a valuable addition to our knowledge of the inhabitants of Madagascar. From intelligent English-speaking natives we might perhaps get papers, or materials

* See "List of Books, Pamphlets and Papers on Madagascar," towards the end of this Annual; *From Fianarantsoa to Manan-*

jara; From Fianarantsoa to Ikongo; To Antsihanaka and back; The Sakalava.

for papers, on some subjects of which we yet know accurately very little, such as : Fànompòana (government and feudal service), Tribal Relations, and the Government of the country, especially as regards the inferior and subordinate officials.

It is most desirable that any Traditions, Legends, Fables, or Folk-lore* that may be met with should be preserved, as throwing valuable light on the origin of the different tribes. The relation of these to each other also deserves careful investigation. Now that missions have been established in provinces as far north as Antsihà-naka, and as far south as Ambòhimandròso in the Bètsilèo, with possibilities of others in yet more remote districts,—not to mention the Mission stations in Imàmo, Vàkin' Ankàratra, and Vònizòngo,—we may hope to have information which will throw valuable light upon the connection between the different races inhabiting Madagascar. New Proverbs should also be noted down, and variations on proverbs previously known.

In Philology it would be of great service in perfecting our knowledge of Malagasy to record any words not already given in our dictionaries, especially lists of words in other dialects than the Hova; noting down words used in some districts in a different sense from their eustomary usage in Imerina, and giving the names of animals, plants, or places in which uncommon or hitherto unknown words are used, as in these names words may be fossilized which have become obsolete in ordinary usage, but yet may form valuable links of connection with well-known roots.

Many of us take an interest in the Physical Sciences; some in natural history, others in botany, others in geology and physical geography. Anything new in such branches of knowledge might form the subject of articles in this publication; and scientific questions might be discussed in its pages. If any one would accompany such papers with sketches of natural objects—animals, birds, insects, or plants—I would do my best to give them a permanent form in lithography; doing the same also with any sketch-map of newly explored districts.

It would also be of service to collect and preserve any information with regard to the Idolatry, Superstitions, and Religious Beliefs of

* Even the nursery rhymes told by Malagasy mothers and nurses to their children are not unworthy of being noted down and preserved.

the Malagasy, before the remembrance of these passes away from the minds of the people. The form and appearance of their idols, customs connected with their worship, and things which were '*fady*' (tabooed) to them, etc. etc., must be recorded now, or they will soon be forgotten. An account is given in the following pages of the burning of one of the chief idols; could not some of our friends obtain information as to the burning of others, together with particulars as to their appearance, the duties and privileges of their guardians, etc. ?

Papers on the Progress of Christianity amongst the people, and its influence upon their minds and conduct and habits, might be contributed by some of us; many interesting facts shewing the stages through which religious thought passes would thus be preserved, often forming instructive parallels to facts recorded in apostolic and early-church history. Striking Illustrations and Figures used by our preachers are often well worth preservation, as throwing light upon the native mind as affected by the gospel.

In the matter of Statistics, any information as to population, birth- and death-rate, temperature, rain-fall, imports and exports, etc. etc., will be of service; and our friends engaged in the Medical profession will perhaps be able to give us valuable facts and observations in their special department of work. Perhaps a page or two may be devoted to "Notes and Queries" on subjects upon which further information is desired; while a short Summary of Important Events occurring during the year will form a useful record for future reference. Anecdotes, which we all occasionally meet with, illustrating the modes of thought, habits, and customs of the people, will be welcome; and indeed, information and facts of all kinds connected with Madagascar and its people will find an appropriate record in the pages of this magazine.

With such a wide range of subjects, appealing to such a variety of tastes, we should certainly have no difficulty in providing at least once a year a number of papers which should have a permanent value and interest. Encouraged by the co-operation already shown, I confidently appeal to all our readers to help us in this undertaking; and to make any suggestions which would be likely to render the publication more useful and interesting.

EDITOR.

Aambohimanga, Christmas, 1875.

THE ANCIENT THEISM OF THE HOVAS.

THE darker aspects of the religious beliefs of the Malagasy have been already described with sufficient minuteness in the *History of Madagascar*, by the Rev. W. Ellis, and other works on the island and its inhabitants. To the first Christian missionaries the painful conviction that gross darkness enshrouded the minds of the people must have been ever present. The almost universal belief in *vintana*, or destiny, had sapped the very foundation of faith in a free and powerful God; the dread of sorcery had overcome even the noblest instincts of human nature; while the common practise of resorting to idols and keeping charms—pieces of wood, scarlet cloth, beads, etc.—tended to enfeeble the powers of the mind, and to hold men in a state of perpetual childhood. The common fruits of idolatry and superstition were alas! abundant. Thousands perished from taking the *tangèna*, or poison ordeal, on the charge of sorcery; thousands too were destroyed in domestic wars; lying and cunning were considered proofs of cleverness; and licentiousness held undisputed sway. Thus the honoured men, who, in the reign of the first Radàma, brought to the central province of Madagascar the words of everlasting life, as they looked around upon the people they had come to bless, had indeed reason to mourn over the degradation and misery into which idolatry had plunged its followers. But amidst all this darkness there were gleams of light: faint indeed, yet still perceptible to the close observer. Much as the missionaries had to discourage them, they could still discern here and there grounds of encouragement and hope.

In the first place, idolatry in Madagascar had never assumed a position thoroughly self-consistent. Apparently derived from different sources, and composed of heterogeneous elements, it was never able to present a firm front to the aggressive spirit of Christianity. It had little power of cohesion; and hence, with greater ease and rapidity than the more hoary and elaborate systems of India and other lands, it has crumbled into dust before the onward progress of the kingdom of Christ.

Again, even in the worst times, when idolatry was gaining an increasing power for evil, and continually developing fresh phases of superstition, its sway was still far from universal. There are those among the natives who maintain that numbers of the old inhabitants kept themselves free from the pollutions of idolatry, and that many who did resort to the idols did so under the pressure of some great

trouble, which stupefied the better part of their nature, and exposed them to the seductive influence of superstition. Among the native proverbs many exist that show a spirit of disbelief in the prevailing practices. One is to the effect that "a favourable declaration of the *sikidy* (divination) is not an occasion for dancing, nor an unfavourable declaration an occasion for weeping."* Another says that "an offering is not *ôdi-faty* (a preventive of death), but simply *ala-nènina*" † (something done to prevent needless regret hereafter, though it may be without any hope that it will effect good). Idolatry is again held up to ridicule in the following: "Like a woodman who has lost his idol: to get a new one is the quicker plan;" ‡ *i. e.* quicker than searching for the old one, as blocks of wood are easily obtainable. And again: "Like a diviner making unreasonable demands, and the sick are bidden by him to dance."|| In addition to this, many still affirm, as they did in the time of the former missionaries (see *Hist. of Madr.*, v. I., p. 397), that idolatry was a comparatively recent introduction. In confirmation of this it may be stated that traditional accounts still exist showing that some, at least, of the more noted idols were brought to Imèrina from remote parts of the island.

But not only is idolatry as it existed in Imerina to be regarded as an introduction of somewhat modern date, and as an introduction from which a thoughtful minority had always stood aloof; but alongside of all the superstitious practises that had gained a footing among the people, there still existed the tradition that the primitive religion had been a simple theism. This theism was undoubtedly meagre and inadequate, but it presented a nucleus of elementary truth around which the fuller and grander teachings of God's word were hereafter to cluster.

The remainder of this paper will be devoted to the illustration and confirmation of this statement; and the writer will endeavour to show, not only that the name of God was well known and commonly used, but that there existed also some knowledge of His attributes.

The first missionaries to Madagascar had not to engage in a long and weary search, such as Mr. Moffat describes as being necessary in South Africa, before they could find a name for the Divine Being. Names existed and were in common use. One thing that soonest strikes a missionary on his arrival in Madagascar is the frequency with which the name of God passes the lips of the natives. During his voyage out he will have given his leisure hours to the study of the language in which he hopes in years to come to declare

* *Sikidy soa tsy andihizana ; sikidy ratsy tsy itomaniana.*

† *Ny ala-faditra tsy ôdi-faty, fa ala-nenina.*

‡ *Toy ny Tanala very sampy, ka ny manova no haingana.*

|| *Toy ny mpisikidy mila voatsiary, ka ny marary no ampandihizina.*

the love of the Great Father of all nations. He will therefore have acquired a small vocabulary before reaching his destination : among the words he has learned will undoubtedly be *Andriamanitra*, the name of God. And when he first strains his ear to catch some of the words that are being uttered all around him, he will notice, perhaps with no small amount of surprise, that the name of God is constantly used by all. If the frequent use of the name implied a full knowledge of God's character, and carried with it due reverence, the Malagasy would have to be ranked among the most devout of nations. For every favour, however small, the usual formula of thanks is : *Hotahin' Andriamanitra hianao*, May you be blessed of God ; but, as usually happens with formulas, constant use has robbed the phrase of its meaning. The name of God is also invoked in support of the truth of a statement ; and one who is at all sensitive in such matters cannot hear without pain even little children appending to the most simple affirmations the phrase : *Marina amin' Andriamanitra*, True by God. Thus although the knowledge of God's name is, for some reasons, a source of encouragement, the joy at finding it so commonly used is soon clouded over by the sad conviction that practically it inspires those from whose mouth it is so constantly falling with little or none of the reverence which is due to its divine owner.

The names of God in use in Imerina are chiefly two : *Andriamandritra* and *Andriananahary*. They are frequently pronounced together. The prefix *Andria-* (or : *Andriana-*) means literally prince or noble ; but it is also commonly used as a personal prefix with masculine proper nouns ; thus these two names are an evidence that God was regarded as a person by those with whom they originated. The first name is compounded of the prefix *Andriana* and the adjective *manitra*, fragrant. The whole may be translated : The Fragrant One.* Thus the name would appear to indicate that the Divine Being was not regarded with feelings of dread and abhorrence, but rather, on the contrary, with sentiments of delight. We have shown that the prefix *Andriana* leads us to believe that God was regarded as a person ; there was, however, a constant tendency to degrade the sacred name and to apply it to anything strange, or of unusual excellence. Rice was called *Andriamanitra*, as also was silk : the former probably from its being, as the Malagasy say, *tôhan' ny aina*, the support of life ; the latter, because used to wrap the body in after death. Silk was

* Other explanations have been suggested : viz. (1) that *Andriamanitra* stands for *Andrian-danitra*, Prince of Heaven (*Hist. of Madr.* vol. 1, p. 390) ; (2) that *manitra* (scented) has reference to the offering of incense (*Madr. and its People*, p. 395) ; (3) that *manitra* is a lengthened form of

many, and means weighty, powerful (a suggestion of Dr. Davidson) ; this meaning of *many* appears in the word *manilahy*, wealthy, powerful, and probably in *manirano*, dropsy (heavy from water?) ; comp. too French Dict. s. v. *many*.

sometimes also called *Andriamanitra indrindra*; i. e. God in the highest degree, *indrindra* being the sign of the superlative degree. Velvet was called "son of God." The sovereign was addressed as the "God seen by the eye" (comp. *Psa.* lxxxii. 6); and not only so, but the attributes of God were openly ascribed to royalty. In a *kabary* during the reign of the late queen Rasohérina, one of the judges said: "There is no other source of life, but Rasohérina alone is the source of life." Parents were also addressed as visible Gods; such a manner of address however appears to have been common among more civilized nations,* and certainly possesses a deep foundation of truth. The idols again were addressed as "Gods." The spirits of their ancestors were also said by the Malagasy to be *lasa ho Andriamanitra*, "gone to be God" (or Gods): the language has no form for the plural, so that it is impossible to tell exactly whether the idea attached to this phrase was that of absorption into the essence of the one God, or simply exaltation to a higher state of being so as to be numbered among heroes and demi-gods. Ancestors were certainly believed to possess supernatural powers, and were appealed to in prayer. A European has been known to be addressed as God by a beggar, probably only as a piece of gross flattery. These illustrations are enough to show that the word *Andriamanitra* was often used in a vague sense like our word divine, or the Hebrew name *Elohim*; but such uses of the word were, with more or less intelligence, known to be but figurative; and undoubtedly the name was originally intended to be, what, in spite of all such tendencies to deterioration as those referred to above, it continues to be, that is, the personal name of the supreme God.

The second name, *Andriananahary*, conveys a deeper meaning than *Andriamanitra*. It is composed of the personal prefix *Andriana*, which has already been considered, and the word *nahary* (or: *nana-hary*) the past tense of the verb *mahary*, to create; and hence means either: The Prince who created, or, more simply, regarding *Andriana* as a prefix only: The Creator. This word seems never to have been used with the wide and figurative meaning of *Andriamanitra*. Both names occur in an old form of invocation, said to have been in use long before the introduction of Christianity: "O *Andriamanitra*, fragrant throughout the universe; O- *Andriananahary*, who didst create the heaven and the earth." *Andriananahary* is often used with the strange addition "who didst create us with hands and feet," these members standing as representatives of all the physical powers and faculties. In some parts of the island (and occasionally in Imerina too) the name *Zanahary* is used as the equivalent of the

* E. g. the *dii terrestres* of the Romans, of Cicero.
and the *Parentem vereri ut Deum debemus*

Hova Andrianahary. These facts tend to confirm the meaning is the same, the essential part of the word *Andrianahary* relative faith would remain unchanged; *Za* is probably a personal prefix similar to *Andrianahary* the Hova *Andriana* or *Ra*. Thus in Madagascar there have existed from time immemorial appropriate names for the Supreme Being, into which revelation has been able to infuse a deeper and fuller meaning.

But in addition to the mere name of God, the Hovas possess a number of proverbial sayings called *Ohabòlan' ny Ntaòlo*, or Proverbs of the Ancients, said to have been handed down from generation to generation for ages, and to embody a faith older than the belief in divination, charms, and idols, which prevailed in more recent times. From these sayings it is manifest that some of the attributes of God were acknowledged. His dwelling-place was believed to be in heaven; for a strangely worded proverb says: "Like a little chicken drinking water: it looks up to God," i. e. heavenwards.* When Andrianampònimèrina, father of Radama I., was about to die (1810), he gathered his ministers together, and in a pathetic address commended his son to their care, beginning his charge with a solemn declaration that he was going home to God, and would dwell in heaven. God was also confessed to be greater than the imagination of man could conceive; thus another proverb says: "Do not say: God is fully understood by me"† (literally, "got by me in the heart"). God's omniscience was also confessed in the words: "God looks from on high and sees what is hidden;"‡ and again in the following: "There is nothing unknown to God, but he intentionally bows down his head"|| (i. e. so as not to see): a remarkable parallel to Acts xvii. 30. Again, God's omnipresence is implied in another extremely common saying: "Think not of the silent valley (i. e. as affording an opportunity for committing some crime); for God is over the head."§ God was also acknowledged to be the author of life as the ordinary phrase used in congratulating the parents of a newly-born child is: "Salutation, God has given you an heir."¶ Another proverb speaks of God's power to control the waywardness of man: "The waywardness of man," it says, "is controlled by the Creator; for it is God alone who commands"*** (or governs). The common form of thanks (May God bless you) already referred to, shows that God was also considered to be the source of blessing. A successful man was called *Bezanahàry*, "having

* *Toy ny akoho kely misotro rano, ka Andriamanitra no andrandrainy.*

† *Aza manao Andriamanitra azoko am-po.*

‡ *Avo fijery Andriamanitra ka mahita ny takona.*

|| *Tsy misy tsy fantatr' Andriamanitra, fa saingy minia miondrika Izy.*

§ *Aza ny lohasaha mangingina no heverina; fa Andriamanitra no ambonin' ny loha.*

¶ *Arahaba! nomen' Andriamanitra ny fara.*

** *Hatraitr' olombelona zaka-Nanahary, fa Andriamanitra hiany no mandidy.*

much of God," or "many Gods." One specially prospered or saved from threatening calamity was said to be *nihil-tan' Andriamanitra*, "glanced on by God," or, having God's eye opened upon him. That God's gifts are sometimes delayed, and should be patiently waited for, was also confessed in the following proverb: "God, for whom the hasty will not wait, shall be waited for by me."* Again, God was looked to as the rewarder of acts of kindness; hence the common phrase: "Although I should not (be able to) reward your kindness, it will be rewarded by God."† He was also the recognized protector of the helpless; this is significantly conveyed by the following: "The simple one (the fool) should not be defrauded; for God should be feared."‡ And that all other means of protection were believed to be vain without God's blessing is shown by a prayer, formerly chanted by the women in companies when their husbands had gone to the wars:—

"Although they have many guns,
Although they have many spears,
Protect thou them, O God."§

God's truth again was expressed thus: "God loves not evil;"|| "Let not God be blamed, let not the Creator be censured; for it is men who are full of twisting (*i. e.* tortuous, evil ways)," ¶ implying that upon them, and not upon the righteous God, blame should fall. That He was regarded as the rewarder of good actions, and the punisher of crime, is indicated by the proverb: "A snake that has been killed; it has no hands to avenge itself; but it waits for God," or, in another version, "for the avenging of its life, taken by its destroyer."*** Another proverb conveys the great truth that God himself is the Supreme Judge, whose condemnation is to be feared more than the censure of our fellow men: "It is better to be held guilty by men than to be condemned by God."††

Such sayings as these show unmistakably that though Madagascar was polluted by the abominations of heathenism, there were still lingering traditions of a purer faith. Not that these sayings, taken by themselves, can be considered as a fair representation of the practical faith of the people. They were rather relics of a faith that was in process of being utterly obliterated by gross superstition; at least such is the opinion of some of the Malagasy themselves, an

* *Andriamanitra, Izay tsy andrin' ny maika, andriko hiany.*

† *Na tsy valiko aza, valin' Andriamanitra.*

‡ *Ny adala no ho tsy ambakaina, Andriamanitra no atahorana.*

§ *Na be basy anie,*

Na maro lefona anie,

Arovinao anie izy, Andriamanitra ô.

|| *Andriamanitra tsy tia ratsy.*

¶ *Andriamanitra tsy omen-tainy, Zana-hary tsy omem-pondro, fa ny olombelona no be siasia.*

*** *Bibilava vonono: tsy manan-tànan-kamaly, fa Andriamanitra (or todin' aina) no andrasany.*

†† *Aleo meloka amin' olombelona toy izay meloka amin' Andriamanitra.*

opinion which facts tend to corroborate. How long such traces of the primitive faith would have lingered on, we cannot say; but we can with confidence affirm that, with the Bible in the land, they have now been lit up with a new light, and are not likely to be forgotten, but will ever awaken feelings of gratitude to Him, who even in the time of Madagascar's darkness did not leave Himself without witness; and who in His great goodness has now more fully published His glorious truth. The dim and trembling lamp, burning only with the oil of tradition, has been refreshed by a supply of the clear and life-giving oil of revelation. May the light never more grow dim, but ever increase till the dawn of that day which shall bring eternal light and splendour to all who know and love the true God.

Those who, whilst reading this paper, have borne in mind the position of the missionary, will readily understand how valuable such sayings as have been enumerated are to him. He can follow the example of the great missionary, and avail himself freely of all such national sayings. They can become stepping-stones from which he may lead men to higher and yet higher truths; just as Paul availed himself of the inscription at Athens and the hymn of Aratus, and from them advanced to the declaration of truths more grand and far-reaching than any that Athens with all her boasted wise ones had ever heard before.

WILLIAM E. COUSINS.



MALAGASY 'SONS OF GOD.'

In old Malagasy fables a class of beings called *Zanak' Andriamdnitra* (Sons of God) were often referred to. Among other remarkable qualities ascribed to these *Zanak' Andriamanitra* was that they could not be killed. To this general exemption from death, however, one strange exception was made, viz., that they would die if they could be made to drink ardent spirits.

W. E. C.

JOURNAL OF A VISIT TO MOJANGA AND THE NORTH-WEST COAST.

STARTING from Antananarivo on July 20th (1875), we were in hopes of passing quickly over the first portion of our journey; but several of our men had been Dr. Mullens's bearers last year, and naturally wished if possible to obtain the same amount of wages for this trip as they had received from him for the last; and therefore, although they eventually agreed to go for little more than the usual monthly wage, they played all the most provoking tricks their ingenuity could devise to hinder us. Five times we endeavoured to start, and five times were deserted by just a sufficient number of men to render it impossible for us to go on. Indeed we quite feared that the journey would have to be given up altogether, simply from this cause.

On account of these difficulties with the men, it was not until the third day after leaving Antananarivo that we were able to start from Fihàonana, and consider ourselves fairly on the way. Towards evening we reached Ankazobè, a small and wretched village about $6\frac{1}{2}$ hours N. of Fihàonana. This place is very difficult to enter on account of the deep ditches by which it is surrounded; and as it was impossible for some of the men with our goods to get in at all, we pitched our tent for the first time just outside this village, learning a lesson in the process which I flatter myself was learned pretty thoroughly, viz. Always to pitch our tent by daylight if possible, for darkness, hunger, and

weariness help none of the parties concerned, and put all in a profuse perspiration and general state of bewilderment.

Saturday, July 24th. About midday we reached Ilazàina, a village at the foot of Angàvo, 3 hours N. of Ankazobe. This village contains about 34 houses; and is entered through two large holes cut in a rampart, which is completely overgrown with *Tsi-áfak' ômby*.* The inner entrance is strengthened by stone sides, and the usual circular stone doors. The church is a wretched building of clay, capable of holding about 100 people. It is rapidly falling to pieces, although it has not been very long built. The pastor, Razàkatsinàtry, was absent at the time of our visit; but we learned that the congregation, while good, is largely composed of people from the surrounding hamlets. There are 10 members—four of these being able to read, but there is no school, and there is only one Bible in the village. Nevertheless, in the midst of all the filth and squalour of the place, we found an old *Andriambavy*, the chief woman of the place, who was so clean in her dress, so gentle and kindly in manner, so intelligent in conversation, and withal so warm-hearted and apparently sincere a Christian woman, that we felt they were not altogether without at least one living epistle, certainly known and easily read by them all. May

* *I. e.* "Impassable by cattle," the name of a bushy plant full of small thorns, used for hedges and fences.

God spare her long and help her greatly, that her light may shine brightly and clearly in that dark spot. In the evening we went to Mahàridàza, a distance of one and a half or two hours N. of Ilazaina. This place is more strongly defended by ditches, tunnels, and palisades than any we had yet seen. As large herds of cattle are driven into the village for safety at night, and innumerable pigs either for profit or pleasure choose to remain there by day, the whole place is covered to a depth varying from 2in. to 3ft. with finely powdered manure. On entering we raised a considerable amount of dust and general astonishment; for having determined to pitch our tent inside the village, we set a few of our men to sweep away the filth from the cleanest spot we could select. You may guess the result. I first tried to get to windward of the horrible cloud, but not being able to find that desirable quarter, as there happened to be no wind at the time, sent a man to fetch water, and then ran away till the atmosphere cleared. I had better have stopped: for running through the first hole in the entrenchment of the village, I heard a cry of "*Omby ó !*" and saw the head of an ox, closely followed by his tail, coming through the outer entrenchment. As the people evidently expected to see me run, I stood my ground with true British pigheadedness, and waited in the narrow ditch for the big beast to pass; but this one was closely followed by another, and that by a third:—the whole of the herds were coming in for the night, and the fosse was soon as full of oxen as of dust. There was no escape: grunting, puffing, blowing, and bellowing, in they came, and with nothing but bare hands to

smack them, I was hustled and jostled, bumped and butted, pushed and driven about, until after three quarters of an hour I came out in company with the last calf, choked with dust, streaming with perspiration, and inwardly vowing that the very next time I heard the cry of "*Omby ó !*" I would run for it, however undignified it might appear.

Sunday, July 25th. We remained all day at this place, conducting services, teaching hymns, and catechizing the people. In the morning there was a congregation of about 70; in the evening it was not so good. The people as a whole we found deplorably ignorant. They knew nothing about Jesus Christ, or their need of a saviour. The sum total of their religious knowledge appeared to be, that there is but one God, and that He loves them,—a slender creed truly; but we may be thankful that they know even this, for it is more than is known by some of their neighbours. The pastor here is a man quite incapable of instructing them. There is no school, and only three in the place make any pretence to reading, and with them it is little more than pretence. However, two know their letters, and one can spell short syllables pretty correctly; so we gave him a New Testament, nailed some lesson-sheets to the walls of the chapel, and encouraged him to teach his still more ignorant neighbours, in hopes that additional help may be rendered at some early date. And thus we left them, saddened and humbled to think we could do so little for those in such great need.

Monday, July 26th. We left for Kinàjy, a distance of about four hours N.W. of the high hills bounding North Vönizòngo. This place is far in advance of Ilazaina and

Maharidaza. The chapel is clean and well built. Andriambêlo, the pastor, is an intelligent man and very tolerable preacher. The congregation numbers about 180 on Sunday mornings, many of the people coming from the surrounding district. The evening service is strictly a service of song. Few except the singers assemble, and these appear to have the service entirely in their own hands. The church numbers 14 members. There is a school with 18 scholars and two teachers. It is said that 32 of the people here can read; but we only found four who could read fluently. We made the teachers a present of lesson-sheets for the school, and distributed a few books among the scholars, with which they were greatly delighted. These folks are really eager to learn. I shall not soon forget the manner in which they crowded round Mr. Baron as he gave them a Bible lesson: eyes and mouths both open. The only uninterested person was the Governor himself, who occupied a seat by Mr. Baron's side. He, poor man, had his attention called off by sundry Malagasy plagues, and very coolly stripped himself before the assembled congregation to hunt for his tormentors; and actually turned his clothes inside out, and carefully inspected every crevice in his skin, without in the least diverting the attention of the congregation.

About midday we left this place for Ambôhinadrina, 3½ hours N. This is a tolerably large village of 50 or 60 houses. On enquiring for the chapel we were directed to one of the least reputable looking houses in the village. It was very dirty, having no mat, stool, table, pulpit, or any article of furniture whatever. After looking round this filthy build-

ing we were not surprised to hear that there was no pastor, preacher, deacon, or member; no school, no books, not even a Bible for the church, nor one person in the place able to read. Yet we were assured that the people assemble here, wait a decent time, sing, sometimes pray, and then separate. Before leaving we found a man who could just tell his letters, we therefore nailed a lesson-sheet on the walls, and obtained a promise from him that he would teach what he knew until a better teacher could be found. We also assembled the people, and presented them with a Bible and a hymn book, to be kept for the use of any passing trader or soldier who might be able to conduct a service for their benefit.

On the way to this place the men were much troubled by a grey fly, called by them *Tsi-mâti-têhaka* (not killed by a slap), and also by the *Moka fôhy*, a little mosquito which is very troublesome during the day, but entirely disappears towards evening. The latter part of our journey was in consequence made to a regular slapping accompaniment, caused by the men killing the tiresome creatures. We also noticed about this part a large number of earthen mounds, varying from one to two and a half feet in height; these were the nest of a large ant credited by the men with uncommon sagacity. We were told that they make regular snake traps in the lower part of these nests; easy enough for the snake to enter, but impossible for it to get out of. When one is caught the ants are said to treat it with great care, bringing it an abundant and regular supply of food, until it becomes fat enough for their purpose; and then, according to native belief, it is killed and eaten by them. However their sagacity does not inspire the na-

tives with sufficient regard for them to prevent their knocking off the top of one of these nests, scooping out the centre, and there building a fire to cook their rice. And cruel as the practice is, I can scarcely wonder at its being followed, for with a hole made near the bottom for draught, you have a regular furnace in less than two minutes.

Tuesday, July 27th. Started for Ampôtaka, four hours N. W. of Ambohinaorina. As there appeared some hopes of benefiting the people here by a few hours' catechising and general instruction we determined to remain and spend the afternoon and evening with them. We were afterwards very thankful that we did so, for the people were very ready to learn, and many of them intelligent enough to thoroughly appreciate the instruction given, and therefore we were amply repaid for the delay. The village is about the same size as Ambohinaorina; the chapel somewhat smaller, but better kept. The furniture is simple if not neat: consisting of a few mats for the flooring, a chipped log for a chair, in case the preacher should require such a luxury, and the framework of a table, the legs of which are very nicely let into the ground about 6in., as they cannot be persuaded to keep their respective positions by any other means. This we found rather a common practice in these villages; and at first thought it a precautionary measure to avoid accidents should the preacher become very energetic in his delivery. Here, as at the former place, there is really no church, no pastor, and as a rule, no school; but at the time of our visit, Ràinimiàraka, an evangelist sent out by Mr. Stribling, had been teaching for nearly a month. The people had evidently received some benefit from his instructions, and had been

shaken out of that apathetic state so lamentably visible at Ambohinaorina. They sang with considerable spirit several hymns he had taught them, and were eager to hear more of the way of salvation. But the time of his stay had been too short for much to be expected from his endeavours; and I am sorry to say he was unable to remain longer, and left the place with us on the following morning. Seeing a clear stream of water some little distance from the town, I thought of enjoying the luxury of a bath here; but when just entering the water I heard Baron shouting "*Aok' aloha ! Aok' aloha !*"* Turning round I saw him racing full speed towards me to say he had just seen two immense crocodiles a little higher up, and that I had better take care. The warning was not lost upon me; and I make a note of the matter here, that it may serve as a warning to any who may follow, this being the first place on the journey at which we met with any of these exceedingly ugly customers. In a small lake about 200 yards from the village there are a few very large ones. Every one of these is apparently as well known to the villagers as the members of their own families: one of the largest is known by them as 'Old brownie,' another as 'Yellow back,' and sundry other smaller specimens by names equally descriptive but most uncomplimentary. We were told by the villagers that at night, when the gates of the village are shut, the smaller ones walk up the hill (a very steep one by the way), and carry on fine junketings outside the walls, but that the very largest appear only once a year. All of which, while impossible for us to accept as a fact in natural history, may be accepted as the firm belief of many of the

* "Stop a bit ! Stop a bit !"

people hereabout, together with several other matters: *e. g.* that the crocodiles live chiefly on stones, stealing cattle, pigs, and people merely as a relish to the harder fare. Also, that smitten with the charms of the pretty little divers, and other water-birds, they choose their mates from among them, and so crocodile's eggs are produced. It is quite certain that a very good understanding seems to exist between the birds and the crocodiles, the birds swimming about close to the noses of the crocodiles without the least fear; but I soon found that the mutual understanding arises from the fact that the birds are much too sharp for old slimy to catch, however hungry. A wounded bird however is snapped up with great avidity. Afterwards in our canoes upon the river we had many an exciting race with the crocodiles for ducks that we had shot. Timid at other times they became bold enough then. To add an interest to the chase we often gave the duck in danger to the men. Then the fun became fast and furious; the paddles would flash and the boat fly; the men shout and scream in their excitement; torrents of abuse would be hurled at the head of the black monster gliding so smoothly and swiftly through the water; and when, as too often happened, the great jaws opened and our poor duck disappeared, such a perfect cataract of Malagasy epithets followed him to the muddy depths as rendered nightmare certain if memory and conscience did their work.

Wednesday, July 28th. Started this morning for Andriba, a distance of $6\frac{1}{2}$ hours. The scenery on the way to this place is much more imposing than any of the preceding on account of the great height and ruggedness of the hills. In some

places it is grand, and in others rendered perfectly beautiful by the many rapids in the river, and the luxuriant foliage of the trees upon the banks. Our men however saw little beauty in the choicest spots, being far too much afraid of the *fahavalo* (enemies and robbers), who are supposed to make this one of their favourite resorts. Horrible tales were told of the fierceness and cruelty of these people; all of which we took "*cum grano salis*." Indeed as we saw nothing of these very fierce beings, we believed that they existed chiefly in the imagination of our bearers. I was therefore the more surprised when by purest accident we actually caught one of these gentry on our return. He was a spy sent out to reconnoitre our little party; but unfortunately for himself, happened to shew his head over the ridge of a hill, near which we were cooking our rice, just as some of our folks were looking in that direction. Up jumped a couple of Sakalava, and gun in hand gave chase. My men clustered round in a dreadful state of alarm, and begged of me to load with ball, as the enemy were close upon us. All was confusion in our little camp. Before the two Sakalava chasing the spy could reach the top of the hill, the fellow had hidden himself in the long grass, so that on reaching the top they were utterly at a loss. Meanwhile, having my gun charged with small shot only, I fired off both barrels in order to load with ball; and it so happened that in firing I pointed the gun just in the direction of the spot where the man was hiding; whereupon thinking he was seen and being deliberately aimed at by a Vazaha (foreigner) with a gun that had already gone off twice without reloading, and for aught

he knew might go off twenty times more, the poor fellow jumped up to run for his life. Off started the men in pursuit, and soon afterwards brought him in prisoner.

It was quite early in the day when we first caught sight of mount Andriba. This mountain has a very peculiar shape; as approached from the south it appears to have a large flat top, and in shape reminded me of nothing so much as the stump of an immense tree left in the earth. It is the N. W. boundary of the vale of Andriba, a valley that appeared about 8 miles broad by 9 long. Like most valleys in these parts, it consists of a series of undulations that might well pass for hills in a more level country. The whole is well watered by numerous streams, and far more thickly populated than the surrounding country. It contains upwards of 20 villages and hamlets. Some of these however are very small, consisting of five or six houses only; the larger portion on an average number about 20, but in Mangasoavana, by far the largest of them all, there are upwards of 70 houses. I ought to say *were*, for at the time of our visit nothing was to be seen but a thick cactus hedge and a few charred sticks, the place having been entirely burned down a week or two previously. There are six churches in this valley, viz., Mangasoavana, Marôhàrona, Tsiàfakàriva, Manàkona, Ambôhitràkanga, and Fanjàvarivo.

Mangasoavana is regarded as the *rèni-fiangônana* (mother church), and appears to be the centre of the spiritual life and intelligence of the district. Unhappily, in consequence of the recent fire, together with a serious outbreak of small-pox, we could not meet with the people here. This was the more to be regretted

as we had hoped to bring to some practical issue the suggestion thrown out by Mr. Jukes during his visit last year respecting an evangelist for the district. The remainder of these churches are in a very unsatisfactory condition both as regards numbers and attainments. One of the most intelligent men at Manakona told us that the people meet to pray in the chapel simply from the fear of being considered disloyal subjects, but that they are in the habit of meeting immediately after in the usual heathen fashion to work the *sikidy* (divination), and pray to their *ôdy* (charms or idols). Here also we met with the first signs of drunkenness.

Thursday, July 29th. Reached Malàtsy in about an hour and a quarter. This is the last village before entering the *éfitra* (desert, or rather, uninhabited country). Here there is a governor, and a garrison of Hova soldiers, and the difference between this and the villages last named is very marked. The people seem altogether of a superior class—sober, intelligent, and anxious to learn. We had scarcely entered the chapel before there was a general stir in the place: and after about ten minutes the governor came, Bible in hand, with several members of his family, and a large following of young men and women dressed in clean *lambas*, to welcome us and obtain some help in the understanding of God's word. "You are the sowers," said the old man, "and we the fallow ground, therefore we come that you may sow the good seed in our hearts." It cannot be surprising that with such people we had a most pleasant time. It was late at night before we separated, and then we had fairly to turn them out. It is scarcely possible to help

contrasting garrison towns in Madagascar with those at home. Here, wherever Hova troops are quartered, you may be sure of better order, greater sobriety, and superior intelligence. You may also generally reckon on a flourishing church, with equally flourishing schools; whereas in garrison towns at home, there is more drunkenness, disorder, and general immorality than in any other. Considering the size of the place, the congregations here are good, as a rule numbering about 140. There are 20 members, of these 18 are able to read, and the remaining two are learning. There is also a school with 15 scholars and two teachers. On my return I found that an entirely new chapel had been erected, superior in every respect to the former.

Friday, July 30th. Started on our journey through the *efitra*. During the early part of the day we were agreeably surprised to find it a much more pleasant place than we had anticipated. The scenery greatly resembles the scenery of Imèrina, excepting that every hollow abounds in tropical trees—Rofia, Adabo, Akaboka, Tree-ferns, etc. etc. What still more surprised us was the absence of troublesome insects, of which we had been told so much. However, they atoned for apparently neglecting us on first entering this region by their ferocious attacks later in the day. On stopping for the night, just before sunset, we were literally in a cloud of mosquitoes, eyes, nose, ears, hands, were bitten, rebitten, and bitten again by these pests, until nothing but the most violent exertion in flapping ourselves with branches of trees gave us the slightest relief. Happily for us some cattle had lately passed, and plenty of cowdung was

left on the ground. By setting fire to some of this, and standing in the smoke, we gained relief; and by pitching our tent to windward were able to get some sort of sleep, but it could scarcely be called balmy. On starting the following morning, the mosquitoes, who had paid us most unremitting attention from the time of our arrival, were so troublesome that the men had to carry burning pastiles of oxdung, so that we were again regaled with fumes suggestive only by contrast of Araby the blest. But any thing was infinitely preferable to the stinging of the hateful creatures. What they were made for was a question that forced itself upon us with painful reiteration. If for the purpose of perfecting the patience of long-suffering missionaries, I am afraid they utterly failed to fulfil the object of their creation in my spiritual experience. My hands were swollen like the hands of a leper, my nose blotched and blistered, and my ears tingled in exquisite agony after having assumed the shape and consistency of a pair of discarded goloshes.

On the way one of the men brought us an immense chameleon. It measured 18 in. in length. Sometimes these creatures look really handsome in their coat of many colours, but this was without exception the most diabolical object it was ever my lot to see. Its colours were the colours of dirt and darkness mingled, and its eyes so malicious that I required no second warning to keep my fingers away from its mouth.

Seizing the opportunity while the men were cooking rice, I went to a beautiful piece of running water for a wash, intending to be very careful, as I knew there were crocodiles in the water, centipedes in the

wood, and scorpions under the stones. And I here found that such a simple operation as washing may become really exciting, if under such circumstances you use soap plentifully about the eyes, and allow your imagination full play. A rotten log in the stream becomes a crocodile, and incautiously knocking against it, you almost feel its teeth; while a few gnats biting well in concert make you feel tolerably certain that you have been stung by a gigantic scorpion, and that by nightfall you will be nothing more than a swollen and discoloured corpse.

Saturday, July 31st. We came in sight of the Ikopa at Inòsifito, and travelled for some distance along its banks. It is here a splendid stream, but broken by many islands, and dotted by innumerable rocks. These break up the water into hundreds of beautiful eddies and rapids, that may probably delight future Malagasy artists, but must for ever prevent navigation. We had hoped to cross the *efitra* in two days, but were not able. It was therefore Sunday morning before we reached Mèvatanàna. On arriving about 10 o'clock, we found the people assembled in the chapel, and Ràinisoà of Vonizongo just concluding the service. The chapel is a large new building. The sides are made of upright split rails, and are placed so far apart as to suggest the idea of being in a remarkably clean cattle pen, or gigantic bird cage. The roof however is well made, and there is a capital verandah running quite round, so that it is not only well ventilated, but extremely cool: indeed so cool, that on our arrival, although it had been thronged with people for upwards of two hours, it was quite refreshing to enter. We heaped blessings on the heads of

the architects and builders, for we had been fairly broiled on the way. But there is a drawback about this place that very shortly forced itself upon our attention, namely, a most offensive odour. The people assured us it was occasioned by the new wood used in the construction of the place: but on applying my nose to various posts and door frames, to the great amusement of the wondering deacons, I formed my own conclusions, and went sniffing round outside, feeling certain that I should discover the source of the annoyance there. But I was utterly at fault. There was not even the faintest suspicion of the ordinary odours pertaining to Malagasy village life. I suppose therefore that the deacons were right, but if so I hope I may never smell a chip of that wood again.

This is the only place we visited in which a collection is made every week for church purposes. On the morning of our visit the amount collected amounted to three shillings. It was collected in miniature tin pots, and these were placed on the table during the service.

The chapel holds about 200 people, and was crowded at the time of our visit. There are however but 24 members, only eight of whom are able to read. The pastor is a very unsuitable man, apparently wanting in every thing which specially recommends a man for such an office. He is assisted by four preachers of about equal attainments with himself. There is said to be a school of 43 scholars, but it was hard to find any traces of teacher or scholars. Drunkenness is very common in the town, with all its concomitant evils: brawling, fighting, and general uproar. We remained here during the Monday and part of the Tuesday

following the day of our arrival, instructing the people, gathering information respecting our route, hiring *lakana* (canoes), and making preparations for our journey down the river, this being the point where the river becomes navigable for small craft. We hired two large *lakana* for \$ 9½, the owner agreeing to wait any time we pleased, at any and every place we chose to visit on the way. And I must say that although we had reason to form a very slight opinion of his moral character in some matters, he most faithfully fulfilled his contract with us in this.

Understanding that there was a church at Amparihîbè, about five hours N. E. of Mevatanana, we agreed to separate: Baron to go down in the *lakana* with the tent and baggage, and I to go by land to Amparihîbè and join him two days after at Ambinana. The road from Mevatanana to Amparihîbè is very uninteresting, the country hummocky, and abounding in long rank grass. There are also *bàraràtra* swamps near the river. This *bararatra* is something between rank prickly grass and fine bamboo. It grows to a height of eight or nine feet, with a feathery plume at the top, looking graceful enough in the distance, but having blades that pierce the skin like a knife. The swamps are just passable at this season, if blessed with patience and a thick skin, but I suppose utterly impassable during the heavy rains. In one of these swamps we came upon an animal which was quite new to me. It is called *Sitry*, and closely resembles a young crocodile, indeed some of the people declared that it was one, but it differs very much from the crocodile in the shape of its head, and also in its

habits, for it runs and climbs trees like a squirrel when pursued, and apparently lives in their hollow trunks. The one we saw on this occasion was about 15 inches in length, but we afterwards found larger specimens.

A few minutes after seeing this creature we came in sight of the Bètsibòka, a very wide but shallow river at this season, except in mid-stream. Amparihîbè stands on a hill jutting out from the opposite shore; as there is no regular ferry unfortunate travellers have to wade out across the shallows as far as they dare, and shout to the villagers on the opposite side, until some one happens to hear. After which there is nothing to be done but to make your way to the nearest sand-bank that gives good footing, and wait with all the patience you can muster. Of one thing you may be certain: that however extensive your stock, it will all be required. My men seemed to know the customs of the place; for they first had a good wash, or as good an one as they could in three inches of water; for the horrible crocodiles would not let them go deeper on peril of their limbs and lives. After this they proceeded to wash their clothes in a very leisurely way, sticking a couple of spears in the sand to support their clothes' line. All this was done, and the clothes well dried, before there was any appearance of the boat. At last it hove in sight about a mile up the stream. After waiting so long we were all anxious to get across, therefore as soon as the canoe reached us, we jumped in without delay, filling it nicely. The boatman pushed off, and we were just getting into deep water, when to our consternation we found the boat was filling rapidly,—the water rushing in

through a hole in the stern about the size of a soup-plate, which in our hurry we had not noticed. Of course there was some little commotion among us, and by the timely help of the boatman, who lost his wits, his pole, and his balance altogether, we upset the *lakana*, and turned everybody and everything into the water. Happily the water was only up to our loins, but that was far too deep for safety in these parts; and we all seemed to know it, for everyone began shouting, screaming, splashing and kicking in the most alarming fashion; and thus scaring the crocodiles we scrambled again on to the sand-bank from which we had so lately started. We all looked somewhat the worse for the wetting, but the dripping *Vazaha* (foreigner) seemed to afford great amusement. I am not sure that even he looked so ridiculous as he felt, for on the opposite bank all the rank and beauty of the town had assembled to welcome and to do him honour, and thus of course witnessed the whole proceeding. However, the boat was soon righted, and another man sent to ferry us across. All seemed quite ready to forget the mishap; but after a very kind reception by the governor and his family, my feelings compelled me to hint at the fact that I was very wet, and should be glad to retire to change my clothes. Here I was confronted by a new difficulty, for there was not a dry article belonging to me except one sheet. Scarcely was I wrapped in this before in trooped a deputation of ladies; and quick as ladies usually are in taking a hint, I actually used up all my best blushes before they gained even a dim notion of my discomfort, and all my very strongest Malagasy before they consented to leave.

The evening was spent in chatting with the governor and the pastor of the church, both extremely ignorant men, whom I was sorry to find occupying such positions. The chapel is large enough to hold about 300, but it is very slightly built. On Sunday mornings it is well filled, but in the afternoon very thinly attended. There are two preachers besides the pastor, and 42 members, of whom only 10 are able to read. The school meets but twice a week, and then the attendance is very small. In answer to enquiries I found there was but one Bible in the place, and that is the property of the church. On making a present of one to the governor for the use of his family, he seemed vastly delighted, although himself unable to read one word. Notwithstanding the ignorance of the people here they were extremely kind; the little governor not knowing how to do enough for me. Rice, fowls, and pork were sent in such abundance that I knew not what to do with them. A general order was given to my servant by the governor to fetch anything and everything I might want from his house; he himself sending whatever he thought likely to add to my comfort. And as the time for leaving drew near, a great drum was beaten in the centre of the town. (This, as I afterwards learned, was the signal for the ladies to dress.) And on coming out shortly after I was fairly confused to see the preparations that had been made to do me honour. There was a guard of soldiers, followed by a military band consisting of two violins, a big drum, and a little drum with a small boy to beat it. There was the governor, carrying a silver-mounted gun, his wife with her head fairly covered with

golden ornaments, his children and servants in gala dress, and a whole battalion of ladies following in purple and scarlet and fine twined linen. On reaching the sand about half a mile from the town, the procession halted, compliments were exchanged, and with the governor's blessing, and two soldiers to shew me the way, I went off to meet Baron, near Ambinana, at the junction of the Ikopa and the Betsiboka.

The way was the most unpleasant I have yet travelled, being almost entirely through swamps of *bararatra*, the spear-like blades of which so plagued the men in carrying that I was obliged to walk nearly all the way, and therefore arrived at Ambinana quite tired out, but blessing myself that the troubles of the day were ended. But, alas! comparatively, they were only beginning. The march in the burning sun was as nothing, the pricking of the *bararatra* a thing not to be mentioned, in comparison with the misery occasioned by the swarms of mosquitoes that beset us here. I thought I had been sufficiently tormented by these pests before, but the past was rendered utterly unworthy of mention by the experience of that night. I had done my best to prepare, in consequence of preliminary warnings, by wrapping myself in a thick rug, and putting my head in a rush basket well covered with folds of netting. It was a beautiful contrivance, and I fairly chuckled to myself as I lay down; believing that no *moka* could by any ingenuity get at me. But they did. At first I would not believe it; and thought the first sharp little sting was the effect of a vivid imagination: for I could hear thousands of them outside. Soon it was of no use; I could not give myself credit for such a very vigorous ima-

gination as became absolutely necessary to impose on my feelings. The misery increased. I twisted, and rolled, and cuffed, and slapped, and smacked myself, until the perspiration poured down my face. It became utterly unbearable. I dashed away my head-gear, leaped to my feet, and spent the remainder of that horrible night enveloped in a dense smoke that half choked and quite blinded me.

The following morning was sufficiently beautiful, and its experiences sufficiently novel, to make us entirely forget the miseries of the night. It was our first day on the river; and after the jolting of the *filanjana*, the swift and easy motion of the *lakana* was very enjoyable. Our pleasure would however have been greatly increased if we could have been quite sure the *lakana* would not turn over; as it was, our convictions partook of quite an opposite character, for being round at the bottom they heeled over with the slightest movement. Once fairly packed we could not change our seats; and for a few hours dared scarcely turn our heads, or blow our noses. A good boat, punt, or even a decent raft, in which we could have comfortably floated down the river, would have rendered our enjoyment perfect. Nevertheless, as it was, it was a great treat, and an experience never to be forgotten. True, in places, and for long distances, the banks were bare; but in other parts, the high hills in the distance, and the great forest trees with gnarled roots by the shore, twisting and knotting themselves about the broken rocks, were extremely grand. While the intense stillness, and absence of all trace or sign of man, together with the tameness of the birds and other living creatures in the woods, made

one feel almost a cotemporary of our first parents in the new-made world. Passing a bend in the river, the scene would altogether change. The water spreading out into a broad expanse like some large lagoon, would be dotted with islands bearing the earliest forms of vegetation; or broken by numerous sand-banks, where the great slimy crocodiles by scores lay sunning themselves with mouths wide open, or slowly swam in the muddy stream. Imagination quickly filled in the Ichthyosaurus, Plesiosaurus, and other needful details, and there we were in the far distant geologic periods, beholding the world yet in process of formation. Suddenly, close to my side, there is a most deafening bang; up fly thousands of birds wheeling and screaming in mid-air; up jumps every crocodile within sight, snapping its jaws, and plunges madly in the water; the river seems to boil with the commotion. It was only Baron's gun; but it has dispelled all those dreams by fancy bred, and brought us back to the nineteenth century with a cruel jerk.

Thursday, August 5th. To day, for the first time, we had to depend on our skill as sportsmen for a dinner; and I think neither of us will soon forget either the dinner or the dining room. For dinner we had caught four black parrots and a turtle. For a dining room we chose a grove of immense *akondro* (bananas): tall trees that went towering up far above; their broad green leaves falling gracefully over at the top and forming long colonnades of gothic arches; the dead leaves drooping at the sides and the ashy grey trunks forming a beautiful contrast to the bright green above. A large *akondro* grove in the *Sakalava* country must be seen to be believed in.

This seemed a place worthy of the occasion; for we were anticipating with great gusto a dish of real turtle soup, a dish that neither of us had tasted in our lives. The cook seemed to feel that there was something important connected with that turtle, and took great pains to follow our directions. After a decent interval we were told that it was ready. We needed no second call, but immediately took our seats. First came the inevitable *vary* (rice); then followed the black parrots, looking blacker without their feathers than they had ever looked with them; after this, four small pieces of perfectly dry flesh. Poor Baron gave a great cry of horror. It was indeed our turtle. We had forgotten to tell the man to save the soup; and thinking it common pot-liquor, he had thrown it all away, reserving the dry meat only as our dainty dish. Poor Baron! Black parrots were nothing to him after that dreadful blow. True he only exploded in English, but the cook went away so crestfallen that I had to follow and comfort him. Some of the men also had a rare feast on this occasion, the dish consisting of an immense brown bat, which I had shot the evening before. It was truly an immense fellow, measuring upwards of four feet across the wings. Great numbers of these creatures are to be seen about this place at sunset; and what seemed to me most curious was that they were always flying in a direct line from the setting sun. They are so large, and fly so straight and steadily, that in the doubtful light I supposed them to be benighted crows, for they have precisely the same deliberate motion of the wings.

Chatting with an old *Sakalava* while the men were packing up, we happened to ask him his name; whereupon he politely requested us

to ask one of his servants standing by. On expressing our astonishment that he should have forgotten this, he told us that it was *fady* (tabooed) for one of his tribe to pronounce his own name. We found this was perfectly true in that district, but it is not the case with the Sakalava a few days further down the river.

The next day, Friday August 6th, we reached Ankàrabàto. When nearly close to our landing place, I had the good fortune to shoot a crocodile dead on the spot. As I had always understood this was impossible (and experience was fast leading me to believe it), it may interest some to know that the ball entered just behind the eye, and took a downward direction, lodging in the lower jaw on the opposite side of the head. The one shot was small in comparison with the majority of those we saw, measuring only 8ft. 9in. When opened there were several handfuls of pebbles in its stomach, about the size of spanish nuts, but nothing more nourishing. We also took out of it 18 eggs. On examining the head we found there was a double set of eye-lids, one transparent, the other quite opaque. Most of the teeth close like the teeth of a shark, the upper ones fitting into the spaces between the lower, and *vice-versa*; but in the crocodile there are also holes both in the upper and lower jaw to admit the points of the teeth, like a sheath. The two long teeth immediately in front of the lower jaw pass right through the bone, and come out on the upper side of the upper jaw when the mouth is closed. There were also six fangs on each side of the head, three above and three below, that fit outside the jaws like the tusks of a boar. On the whole, I never saw such a dreadful snapping apparatus in my life;

a shark's mouth looks innocent by comparison. The skin, while tough, was not so horny as I expected, nor were the long spines on the back so hard as I supposed; but perhaps the specimen was of tender years.

After landing and examining our prize, our next care was to send to Trabònjy and inform the governor of our arrival; requesting also that some trustworthy person, able to give information respecting the state of the church and schools, might be allowed to come to us where we had pitched our tent, as we understood it was not safe to enter the town with our men an account of the prevalence of small-pox. Next morning, however, six or eight of the chief men came bringing a letter from the governor, in which he stated there was no cause for fear, and that the people would be most glad to see us. I therefore started off at once, taking a few books and papers. The road is through a pleasant piece of country well stocked with *akanga* (guinea fowl), and in many parts thickly overgrown with the *Tahona*. This is a kind of palmetto, bearing a hard brown nut, called by the natives *Vòantsàtrona*, from which the Sakalava here make *tsaka* (spirits). We passed through one village in which all the people seemed fully employed in making this intoxicating spirit; we therefore took the opportunity of examining the process, which was as follows:—The nuts are first bruised, then placed in earthen pots let into the ground. When filled with these nuts, water is poured in until it reaches the brim; then the pots are covered with pounded husks of the aforesaid nuts, and the whole left for eight days; after which the liquor is distilled in the usual simple native fashion. It is then flavoured with

the bark of various trees to suit the taste, and considered fit for use. The latter part of the process is not at all needful to meet the taste of the manufacturers: they and their families helping themselves from the open pan into which the spirit runs from the still whenever so disposed. Even the little children, picking up a pot-sherd, dipped and drank at their pleasure. It is pitiable enough to see the bleary-eyed parents idling about these villages, or to hear them shouting in their drunken merriment; but still more so to see the little naked children staggering in their play. I am bound however to say that I never saw the least sign of drunkenness among the Hova soldiers or their families. They live quite apart from the Sakalava, and are strictly forbidden by law to touch the *toaka*, or allow any of it to be brought within the stockade which always separates their part of any town from the Sakalava and Mozambique. I believe the law is obeyed to the letter, and only wish some such law could be made binding on the Sakalava also. The present system of things in many of their towns and villages cannot from its very nature have been in operation long, or the country would have become depopulated. And if what I saw in some of the villages in the north fairly represents the state of tribes in the west and south, there will soon be no need of Hova garrisons to keep the peace, for there will be no enemy to break it. "*Tompokolahy ô! wont you buy a little?*" said a half drunken fellow to me as I passed where he and his family were all busily distilling. I was hot upon the subject then, for the evil was under my very eyes, and fairly roared out No! They all started, and as head and heart were full, I

tried to shew them what *toaka* was doing for them, their families, and country. They soon forgot it all, no doubt, for they were scarcely any of them sober; but I shall not soon forget what one of them told me there. He said: "It was you Vazaha who taught us; we never knew how to make it until you came. You have been our teachers." God grant they may learn other lessons the Vazaha are endeavouring to teach equally as well.

Preceded by the guides sent by the governor we reached our destination in about an hour and a half. Not the Trabonjy visited by Dr. Mullens and Mr. Pillans last year, for that was completely burnt down a week or two after they left, but a new town built on an eminence, called Mahatombo, a little distance from the former site. The upper, or Hova portion of the town, contains about 60 houses, besides the chapel; the lower about 100, but many of these so-called houses are but wretched huts. In this lower town we noticed a few Arabs and many Mozambiques. The new chapel is a nice clean building, having walls covered with rofia cloth, and a large calico awning over the desk. It is capable of holding 400 with comfort; but the governor told me that 470 is the usual congregation. Of these, 230 are members of the church, a very large proportion, and one that may well awaken suspicion as to the conditions of membership, and the state of church discipline. But so far as we could learn, they are far more careful in these matters than the majority of the churches in Imerina. There are three preachers, thirteen deacons, and a school containing 53 children, taught by three teachers, who receive \$2 per month from the church funds. There are

also classes for adults on Mondays and Thursdays. We were most thankful to find the whole tone of Christian life and feeling here far above any thing we had thus far met with; we were thoroughly at home with Christian brethren. Rainisbamàna, who appears to be at the root of all the good here, is both governor and pastor. He is a tall and hearty man, open-handed and open-hearted also. There is a singular charm about him, together with an elevation of character and conversation that won our regard and affection at once. He is a kindred spirit with Razàka and Rainitrìmo, but not being quite so aged has more fire and energy. By his thoroughly honest and consistent character he has won the confidence of the Sakalava, east and west; and those who will trust no other Hova official appear to trust him with perfect confidence. In Trabonjy he is the patriarch, honoured and loved by all. We were also greatly pleased to meet here, and afterwards at Ambèrobè, Ratsisalovànina, a messenger from the church at Mójangà; and we learned that the churches at Mojanga, Màrovoà and Trabonjy have united to send preachers and messengers throughout the whole of the surrounding country to visit and instruct the churches. To arrange the business a six-monthly meeting is held at these three places in turn.

On Monday August 9th, we started for the purpose of visiting some very large towns a few days inland to the west, in which we understood there were Christian churches that had never yet been visited by any European. We were directed to land at Madiravàlo, about half a day's journey down the river from Trabonjy. Arriving, we required extra men to carry us and our belong-

ings, but found the people so evidently bent on improving the opportunity of enriching themselves at our expense, that we were compelled to take to the boats again. Learning from a couple of Arabs that there was a large village a short distance beyond the next bend in the river, where men could be hired, we started in hopes of reaching the place before sunset. But the notion these people had of a short distance differed considerably from ours. We went on mile after mile, examining the banks with the greatest care, but there were no signs of house, hut, or human being. At last, about half an hour after sunset, we turned into a small tributary stream, full of sand-banks. After ascending this for some hours we turned into a kind of open drain; and about two miles up this drain we found a landing-place, but no signs of any town or village could we see in the uncertain moonlight. Firing our guns, the sudden shouting of people, and the frantic barking of innumerable dogs, assured us in the boats that all was right, while it awakened the most lively fears in every one else that all was wrong; and that some invisible enemy was making a night attack upon them. Happily we found that a white face is a very good substitute for letters of introduction; and pitching our tent in the middle of the village, we all quickly and easily drifted into the land of Nod.

In the morning we found that we had landed at a place called Antafia-karàno, a small dirty Sakalava village, in which the sole occupation of the people seemed to be the distilling and drinking of *toaka*. The same may be said of all the adjacent villages without fear, of any action for defamation of character. The country on this side of the river is rough and well

wooded, but not very populous, excepting in the vicinity of the towns we went specially to visit. The first of these, Bèsèva, is three hours west of Antafiakarano. It contains about 130 houses, for the most part large and well built; the streets are wide and tolerably regular. On visiting the chapel we found it in rather a dilapidated condition, but were told they were about building a new one. On returning from Ambòhibè we spent a Sunday here, and found a congregation of about 100, which just comfortably filled the place. There are only 13 members in fellowship, but 26 adults in the congregation are able to read, and 21 have either a Bible or Testament. The governor was very busy in church matters during our stay, but the impression left upon our minds in this place was very unfavourable. An air of unreality pervaded the whole; and the more carefully inquiries were made, the more convinced we became that the fear of being considered disloyal subjects of the queen is the only motive which at present has any great influence with them in attending the church or sustaining its ordinances.

Ambèrobè is one day and a half west of Beseva. It is a much larger place than we expected to see, containing upwards of 300 houses, and is altogether better built than either Mevatanàna or Trabonjy. On arriving, its regular streets and orderly appearance struck us as quite novel in Madagascar. Going out early on the following morning, I was astonished to find a regular army of scavengers scraping the roadways. Holes had been dug at convenient distances along the centre of the roadway, and a number of men with spears stuck into short

logs for scrapers, were collecting all offensive matters into these holes, and then scattering over the surface the earth thrown out to make them. Thus I learned that under certain circumstances it may not be the height of folly to dispose of dirt Irish fashion, viz: by digging a hole to put it in. It is to be hoped that neither horses nor wheeled carriages will be introduced here for some time to come, as accidents may probably happen from the practise of digging fresh holes every morning, and filling them with dust and refuse. We found many Mozambique slaves, and a tolerable number of Arab and Karàna traders in the neighbourhood. The chief occupation of the people appears to be the rearing of cattle, large numbers of which they send into Imerina through Vonizongo. There is also a considerable trade in india-rubber and hides; these are sent to Mojanga for exportation. *Toaka* is distilled in abundance just outside the palisades. We found a chapel capable of holding 500 or 600 people, and were told that it is filled every Sunday. Like the building at Beseva it is in a sad condition, but wood had been collected to build another. The people are lamentably ignorant, and the pastor, preachers, and deacons themselves have scarcely any intelligent idea of their duties, or even of the leading facts and doctrines on which Christianity itself is founded. In illustration of the above I may refer to a rather curious case of church discipline which took place while we were there. Having requested the church members to meet us after the school examination we conducted, one man made his appearance, so evidently the worse for liquor that even the Bible carried

very carefully under his arm did not avail to keep up a becoming church-going appearance. On directing the attention of several of the leading men to this individual, and enquiring whether he was not *mamo* (drunk), they at once said Yes; and moreover added that he was often in that condition. We then asked who he was; and were told that he was a member of the church, and had been chosen as one of their regular preachers. On enquiring if they thought such conduct becoming in a man occupying such a position they were at a loss for an answer. At last one of them appeared struck by an idea, and brightening up said: "No, he is *diso fanjakana*" (he is wrong as regards the kingdom, i. e. he is breaking the laws). After a time we led them to see pretty clearly that he was not only '*diso fanjakana*,' but '*diso fivavahana*' also, and a person altogether unworthy to be either a preacher or member of the church. We then called a special church meeting; and after instructing them respecting their duty in all such cases, the man was expelled. We then requested the pastor and deacons to go to the man, and tell him what had been done; and also urged them to do all in their power to shew him the evil of his conduct, that they might if possible bring him to repentance and newness of life. We then thought the matter concluded, but about half an hour after, the deputation sent to wait on the offending member returned and told us the business was finished; that they had conveyed our message and done our bidding. "And done it well," said one perspiring member. "Yes," said another, "we have, thoroughly, with a stick." "What?" we both cried, "what have you done

with a stick?" "Why you told us to do our best to bring him to repentance, and so we thrashed him." Sure enough on making inquiry we found that they had thrown him on the ground, and publicly given him a most hearty thrashing for disgracing them all before the Vazaha. And so effectual were the means used, that while we were yet speaking the culprit himself came in, much sobered, and bearing a slate in his hand, written from top to bottom with the most abject confession of his sin and expressions of bitter repentance. All then united in asking whether after such an exhibition of sorrow he should not be immediately restored to his former position as member and preacher in the church. And it was with great difficulty we could get even the best of them to see that no such thing should be done until a renewed life proved the reality of his repentance.

Returning to Beseva we found the place in an uproar. The Sakalava were out playing at *totohondry*, a sort of boxing match open to any and every one who chooses to step into the ring. For a ring is formed and ring keepers appointed, with sticks to keep order, the said sticks being used with very considerable effect. There was an immense crowd, a great dust, a big drum beaten without intermission, and a most horrible mixture of cheering, hooting, and groaning as the chances of the fight varied. On moonlight nights this is the favourite pastime, and as *toaka* is plentiful, it may easily be guessed to what scenes it gives rise.

In the woods between Amberobe and Beseva we met with the *Voa-votaka*, a fruit quite new to me, but I believe common in other parts

near the coast. It is perfectly round; has a hard shell of a golden yellow colour, and is rather larger in size than a cricket ball. Inside is a soft mass of a mud colour, but sweet and pleasant to the taste. Of these we all made a hearty feast; and as they are rather more difficult to eat in a dainty and cleanly fashion than ripe mangos, we smeared ourselves pretty considerably in the process. We also met with large numbers of black parrots, wild guinea fowl, and butterflies of a very large and rare species.

Embarking once more in our canoes on Monday, August 16th, we drifted down the stream for a couple of hours, and then turned up another branch of the river on the west side; and in about half an hour found ourselves abreast of Mahâbo, the last town we visited on the west bank. The town is built on a wooded hill about one hour's walk from the river. On arriving we found the whole garrison, consisting of five men and a boy, drawn out to grace our reception. The governor shortly appeared in great style, wearing a pair of bright scarlet trousers, and a long-tailed blue coat. Before taking the least notice of us, he put his little army through a series of evolutions, not at all fitted to strike terror into our hearts, whatever may have been the intention. Compared with Beseva the town is small, containing not more than 60 houses. Being very isolated we were not surprised to find the people very backward. We found a church, but no Bible in the place. It is also doubtful whether there is a pastor. When I enquired, the schoolmaster turned to the governor and whispered: "You are the pastor, you know;" but this the governor flatly and very energetically denied.

Whereupon some two or three old men signified their assent, and pointing to the schoolmaster, said: "You are the pastor," but this he would not admit; and we left them all very much in doubt as to whether they really have a pastor or not; and if so, who he is. According to their own account they have three teachers, and 18 scholars in the school, but I very much doubt this. There are however two preachers and four or five deacons, and five of the adults are able to read with a little difficulty. The chapel is an extraordinary building; but the builder's ingenuity has been apparently taxed to the utmost in devising a pulpit into which nothing less agile than a wild cat can enter without performing a series of perfectly original gymnastic exercises, extremely trying to the preacher, while extremely amusing to the congregation. We were treated with great kindness by these poor folks: beef, milk and honey being supplied in abundance; and on the morning of our departure the governor, together with the whole of the congregation, in clean and many coloured garments, came down to the river-bank to bid us farewell and beg of us to send them help. Thinking of their ignorance and helplessness, it was touching to hear the sad wild melody they sang as they came marching from under the trees into the open space by our tent. It seemed to me like the wailing of the "Miserere;" a great lump rose in my throat, as the music died away, and an involuntary cry escaped: "God help them;" a cry in which, I trust, you too will join, kind reader, and with the cry, consider what may be done for their salvation. The great difficulty in this part will be the extreme un-

healthiness of the climate. From all I could learn the place is never free from fever, and in the rainy season it is impossible for any stranger to remain.

As it is very dangerous to perform the rest of the journey in a *lakana* on account of the chopping waves near the mouth of the river, and the rough weather sometimes experienced in the bay, we were compelled to go on to Marovoay, in order to obtain one of the dhows trading between that place and Mojanga. In order to reach this place we had to cross the main stream, and go for several miles up another tributary running east. But hearing that small-pox was fearfully bad in the town, we encamped about a mile and a half to the west, on the opposite side of the water. On the way we caught a live crocodile among the rushes on the bank. Of course it was very young, and not more than two feet long; but although young it made matters much more lively than pleasant in the *lakana*. It was such a veritable little savage, that to keep it out of mischief we were reduced to the necessity of either drawing all its teeth, or else towing it alongside. The latter plan was adopted and afforded much amusement. It snapped and snarled, and apparently endeavoured to bark, but its vocal powers were not equal to this performance. But I can vouch for one thing, and that is, that these creatures sleep with their mouth wide open, and of course snore horribly. When near Trabonjy, on the way home, one big fellow who had chosen the same sand-bank for a lodging as ourselves, made such an uproar a few yards from the stern of the *lakana* in which I was sleeping, that I could not stand it. Being a bright moon-

light night I caught up a spear, and jumped over the side with the benevolent intention of picking his teeth, or otherwise teaching him better manners. But he must have slept like the proverbial weasel, with one eye open, for when close upon him, he snapped his jaws like a gin, jumped back as though convulsed with a nightmare, and with the spear just grazing his scaly hide, tumbled into the water, splashing me from top to toe. I promised to take something better than a spear next time; and something that would not require getting to such close quarters.

Thursday, August 19th. Friend Baron was off at daylight to hire a dhow, and about 8 o'clock I saw it coming down. We were soon on board, for the tide was in our favour, and time was precious; several of the men, together with myself, having symptoms of serious illness. We were scarcely off before we saw a small *lakana* containing two men coming down from Marovoay at racing pace. They brought us a paper from the governor and pastor giving the following particulars of the then present state of the church. I say the then present state of the church, because I have just heard that the small-pox has made such a fearful diminution in the numbers. Indeed, according to report, the place is now deserted: the people having taken to the woods in order if possible to escape the infection. The numbers were as follows:—Two pastors, ten preachers, 26 deacons and 14 deaconesses; 285 members in communion; a congregation of 545, and a school containing 57 scholars. We were extremely sorry that we were compelled to pass by so large and important a place; but having men already greatly weak-

ened by fever, we felt it would have been unwise to have entered, lest we should catch and spread the infection: not knowing at the time how widely it had already extended.

With the turn of the tide we found ourselves in difficulties, for the wind turned against us also. After the crew had made desperate but unsatisfactory attempts to tow us along from the shore, we came to anchor. On landing in what appeared a pleasant grove, to our surprise and disgust we found ourselves in a mangrove swamp. Immense trees were growing rankly in a slimy mass of decaying matter that fairly stank of miasma. These swamps, interspersed with mud-banks, extend for miles on both sides of the river. Indeed with slight exceptions, they appear to extend from Marovoay right down to where the river empties itself into the Bay of Mojanga. At the top of every tide they are covered with water, and welter and steam in the broiling sun until the top of the next tide covers them again. They thus form one of the most horrible fever beds it is possible to conceive. With the return of the tide we slowly dropped down the river, and after awhile found ourselves in the bay. Here the breeze freshened, and the little boat went skimming, bounding, and leaping away towards Mojanga; which we reached at dawn on the morning of Friday, August 20th.

Unhappily I was not able fully to enjoy the moonlight ride, as I had become too unwell to sit up. However, I managed to amuse myself by watching the Arab captain, who having to steer all through the night, prepared himself in the following fashion:—First, he went forward and partook of a plentiful meal of rice; then returning to his

post, disrobed himself, and twisted nearly the whole of his rather extensive wardrobe round his head and throat, thereby covering his nose and mouth in voluminous folds of white longcloth, until it was utterly impossible for him to shout his orders, and apparently impossible to breathe. Then, squatting on the stern-rail, like a chicken at roost, he sat speechless and almost motionless through the long night, yet carefully watching and skilfully steering the little boat, so as to take every possible advantage of the wind. Many times, on looking up, he appeared to my slightly disordered imagination like a gigantic mushroom on a very thick black stalk. Among the notes and queries for future consideration, it has struck me that it would be curious to learn why, in the name of all that is stifling, these folks, together with the Mozambiques and Malagasy, so carefully cover up their heads at night. One intelligent traveller has remarked that while all natives of tropical countries thus endeavour to stifle themselves at night, the African tribes, in addition to covering the head, usually lie flat upon the face; and queries whether the flatness of their noses is owing to this extraordinary custom. So soon as we grounded on the beach, the men leaped ashore. "Now," said the captain, "all of you who have fever, make a large fire, then wash in the sea, dry yourselves by the fire, and you will never be troubled with fever again." However favourably the cold water cure might have been received later in the day, the men positively refused to enter the water at half-past four in the morning; therefore I cannot give an opinion on the value of this Arabic cure for *tazo* (fever).

A first glance at Mojanga rather prepossessed me in its favour. Several high castellated houses standing near the shore, gave a substantial appearance to the place, altogether in contrast with the flimsy structures to which we had become accustomed in the Sakalava country. These were the houses of the Arab traders. They are very strongly built, and within are extremely cool and comfortable. But the vast majority of the houses are simply built of *rofia* and palmetto leaves. Two days would be sufficient to build the most elaborate, and two minutes more sufficient to destroy it utterly. The lower town is long and straggling; the houses stretching along the beach for upwards of a mile and a half. The upper town stands on rising ground about half a mile from the shore. It is far more substantially built than the Sakalava houses below, but there is nothing architecturally beautiful about it, nor are there likely to be any ruins to interest future Malagasy antiquarians. By the way, what will that coming race do, whose forefathers have never dreamed of building with anything more substantial than sticks or mud from the time of the creation? About half a mile N. W. of the upper town, on a point of land, is the fort. It is chiefly used as an observatory. The condition of the walls, and the state of the few ship guns mounted inside, suggest that the Malagasy are a people dwelling like the ancient Zidonians, careless, if not secure. Between the fort and the upper town is a splendid site for a missionary's house. It is high and comparatively cool, while near enough to either town to be easily accessible, and just far enough away to escape the evil odours of both. On three sides is the sea, and all

around a magnificent grove of mango trees. On enquiry, we found that it probably would be necessary to bring men from Imerina to build it, as the folks here who can be hired are not only without the necessary skill, but moreover demand excessive wages, and decline to work for more than two or three hours daily.

Immediately on our arrival, a packet of letters was brought to us. Among the rest, one from the Prime Minister enclosed in one from Mr. Briggs, urging our immediate return to Antananarivo, on account of a reported outbreak of small-pox in the district; as it was feared from its virulence it would be necessary to cut off all communication between the infected district and the central province. On enquiry we found that the way was already stopped, troops having been placed right across the country. Looking at the letter more carefully, we found that it should have been delivered to us at Mevatanana, three weeks before; but that the bearers, instead of being five days, had been sixteen on the way, so that they did not arrive there until ten days after our departure. We felt therefore that we were in no very enviable position. We had never dreamed of any difficulty in returning, and therefore when we reached any place where small-pox was exceptionally prevalent we simply kept clear of the infected town or village, and went on. Now we were fairly trapped. And to make matters worse, we found that Mojanga itself was not only infected, but that the disease was making such ravages as to spread universal alarm, and stop nearly all the business and usual employments of the people. Society was completely disorganized. The numbers sick, or in attendance

on the sick, were so great as to give quite a deserted appearance to the place. The congregation in the lower church was reduced to a mere handful; in the upper one it was not much better; and the school was disbanded as the disease was carrying off so many of the children. On account of the infectious nature of this sickness we were not able to assemble the people in any great numbers, even had we wished. The Sunday services, however, were continued as usual; Mr. Baron taking the larger part of the work, as I was unable to leave the house for a fortnight after our arrival on account of illness. It will thus be seen that one object of our visit could from the nature of the case be but very imperfectly accomplished. But we saw quite sufficient of the place and the surrounding district to make us feel that it would be utter folly to expect any one man to do the work which the district demands. If one were placed at Mojanga, he might exercise a nominal superintendence, but certainly could do little more, except in Mojanga itself. The district fairly extends from Mojanga in the north to Mevatanana in the south, a distance of between five and six days' journey; embracing, besides the churches in these places themselves, with their surrounding districts, the large and important towns of Marovoay, Trabonjy, and Amparihibe. From east to west it is still larger, extending a distance of between seven and eight days' journey; and embracing Ankoala, Tsarahonèana, Tòngodrahòja, Ambodiamòntana, Tsarahàfatra, Mahabo, Beseva, and Amberobe, with their districts. The most of these are large garrison towns, not at all to be compared to villages in Imerina. The mere oversight of these places would be more than enough for one man, especially when we consider

the trying nature of the climate, and the difficulty of travelling. But nominal oversight is not at all what they require; they need careful and methodical instruction. The churches in these districts are the fruit of unassisted native zeal; Christian traders and soldiers passing through, or stationed in their midst, have done what they can, and they have done well; but something more is needed to establish and instruct them. We could see, and they themselves feel, the need. It was truly pitiful to hear the reiterated cry for help. With one or two noble exceptions, such as Trabonjy, Mojanga, and perhaps Marovoay, the pastors are not at all fitted to instruct the people. They need pastors and teachers; and if they cannot be supplied from Imerina, then a missionary's first duty would be to prepare men to fill these offices. But how is it possible for one man to overtake all this work? It is utter folly to expect it. The work is already far larger than we have been in the habit of thinking, and it is likely to increase. Moreover this district has been regarded as a favourable position for opening work among the Sakalava; and I suppose no better opening could either be found or desired. From Amberobe the Sakalava to the west are easily reached through friendly tribes, and from Mojanga those to the north; while in the east are large numbers under Hova rule, with whom no difficulty need be found. My own opinion is that two European missionaries are absolutely needed; and if the medical mission cannot send a qualified man to these parts, one at least of these two should have considerable medical skill. These should be assisted by at least two native evangelists, one to be stationed at Amberobe in the west, and one at

Tongodrahoja in the east.

Finding that so little could be done in the midst of the general alarm and distress, we soon began to think of leaving. For Mr. Baron going to England, the way was clear; but for myself returning to Antananarivo, there seemed no very cheering prospect. At first I supposed it would be easy to get some coasting vessel, and go round the north of Madagascar to Tamatave, and so home; but it appeared that rounding the island at that season was not so easy as I imagined, and moreover, no vessel could be obtained. Then I hoped to succeed by going to Nôsibé, but was foiled there; and on the arrival of the mail was assured by the captain that I should meet with no better success either at Mozambique, or Zanzibar; both of which seemed to present a loop-hole of escape. At last I determined that rather than remain an indefinite time at Mojanga I would make an attempt to run the blockade. In this I was joined by several *andriana*, who were very glad to have a Vazaha to keep them in countenance. After a little consultation we resolved to go by water as far as possible, instead of by the usual overland return route; thinking we should run less risk of being stopped on the river, especially if we travelled by night, as we then proposed. Accordingly, after providing ourselves and our men with food sufficient to last a fortnight, we hired a dhow large enough to hold the whole company, amounting with the crew of five, to over 30 persons. It was a very close fit; and once packed there was little room to shift our position, and none for the majority to lie down at night, except by lying upon one another. Crossing the bay again, we entered the river, but unfortunately, our captain knew

nothing of the mud-banks in this river, and so ran us on to one the very first night. With the rise of the tide on the following day we got off; and to prevent such an accident again we hired a Sakalava to pilot us. But he, poor fellow, used only to his small canoe, ran us on to another, right in the middle of the river, which is very wide here, and at the very top of the tide. Of course as the tide fell the boat tilted, and for two days we were thus exposed to the broiling sun, all jammed together in a tilted boat, without a chance of escape. No *lakana* came in sight, no human being appeared along the banks, and none dared attempt to swim ashore, for the crocodiles were so numerous all round that any one making the attempt would have been snapped up at once. Having no shelter, in a little time the intense heat, and the miasma arising from the fetid mud, began to tell upon us. I became so bad that I could not sit without being propped up, and several others were little better. To add to our distress, on the second day small-pox broke out among us. First, one was taken, then two more. Crowded as we were we could not separate these from their fellows; and I shall not soon forget the look of some, as they found themselves next to men in whom this fearful disease was breaking out.

I am sure that in their fear and horror, when they first looked on the disfigured faces of the sick, some of them would have thrown the poor fellows overboard if I had not been there. As it was, I got one on each side of me, and did my best to doctor and comfort them. On the third day we got the boat off; and not daring to venture further in the dhow, for fear of similar accidents, two of the *andriana* went off through

the woods to get help at Trabonjy, which we reckoned was about three days' journey from us. Later in the day I managed to hire a passing canoe, and went up the river to hire nurses and procure necessaries for the sick. While some of us were thus absent, the captain, in his fear, put the whole company ashore, and left them. Whereupon almost all who were able ran away, leaving the sick near an unfriendly Sakalava village, at Madirovàlo. When the nurses arrived, whom I had hired and sent off as quickly as possible, it was too late to save one man, for he, poor fellow, in his delirium had run away into the long grass towards the river; and as no trace was ever seen of him after, he is supposed by his companions to have entered the water to slake his burning thirst, and so to have been seized by the crocodiles. It may appear a very far-fetched supposition to some, but not to any who have been near the place; for the chances are very small that a man entering the water there will escape them.

On the following Sunday evening I found all the men who had run away on a sand-bank near Ankàrobàto. It so happened that they were on the wrong side of the river to get home, and had no means of crossing, for swimming was out of the question. Thinking it best to keep the men as much separated as possible, in case the infection should still be working among us, and having these gentlemen nicely trapped, I gave them rice, matches, and soap, and thus left them for a few days to do quarantine; I and the few men who were with me taking up our position on a sand-bank immediately opposite, so that I could have all under my eye, and see that my orders

about washing, etc., were properly carried out. On the tenth day after leaving Mojanga, finding that the disease spread no further among our little party, I thought we might safely proceed, and therefore Rainisoamana, the governor of Trabonjy, having promised to do all that was possible for those left behind, we started afresh. It was only from dire necessity that we ventured to enter Trabonjy at all on our return, as we feared the good old governor would be compelled to detain us all in accordance with instructions from head quarters; we were therefore as surprised as delighted to get away, and that without difficulty.

Unhappily, notwithstanding all my precautions, the horrible *nendra* broke out among us again and again on the way. Many of the men also suffered greatly from fever, and were unable to carry their loads. To relieve them I had to throw away some of my things, together with curiosities I had collected on the way. Many times I was driven to my wits' end to know what to do with the poor fellows, and myself either; for exposure to the intense heat by day, and to the heavy dews by night, when sleeping in the canoe on the river, and afterwards in the open country, together with the anxiety occasioned by these repeated outbreaks of disease among the men, brought on another violent attack of fever. But as we gradually ascended to a higher level after leaving Mevatanana, we all began to gain strength rapidly; and without anything further worthy of note arrived at Antananarivo again, safe if not sound, on Wednesday, September 29th, having been absent just ten weeks and two days.

H. W. GRAINGE.

THE MALAY AFFINITIES OF THE MALAGASY LANGUAGE.

THE mutual relations of the Malay and Malagasy languages have been repeatedly noticed, but hitherto no one familiar with the Malagasy has devoted much attention to the subject. The following letters have been for some time in my possession, and I am induced to publish them here in the hope that the interesting information they contain may induce some one to enter more fully into the comparison of the two languages. A list of books in which materials for such a comparison exist is given in the appendix to my "Concise Introduction to the Study of the Malagasy Language." To the materials there noticed may be added a paper in the *Contemporary Review* for February 1873, by the Rev. S. J. Whitmee, L. M. S., entitled "The Ethnology of Polynesia." I have recently noticed the title of a book published in the seventeenth century, the title of which (Goth Arthusius, *Colloquia latino malaica et madagascanica*, Francfort, 1614) indicates that from even that early period this question had attracted some attention.

W. E. COUSINS.

LETTER FROM REV. J. DUFFUS.

On board S. S. *Norna*,
Somewhere near Seychelles ;
Tuesday, Jan. 19, 1864.

Dear Cousins,

As I have been amusing myself for the past few days looking over a Malay Grammar and Dictionary, I thought it would interest you to know a little about Malay and its resemblances to Malagasy and differences from it, so far as I have noticed them; and so I shall proceed to mention a few things about the grammar, and then to give you a few words which are alike and nearly akin to the Malagasy words having the same sound and signification. I am sure you would be interested as well as profited by the perusal of a Malay grammar and dictionary.

ALPHABET. Twenty six letters, A, B, P, T, I, H asp., Kh gutt., etc. etc., written in Arabic characters, introduced by Mahometan priests. Reads from right to left. Pronunciation different in different provinces; e.g. *banya*, *banyak*.

No ARTICLE.

NOUNS. No terminations to express either number or case.

GENDER. (i) *Of human beings*: *lakke*, male; *parampoan*, female; *orang lakke*, man; *orang parampoan*, woman.

(ii) *Of beasts, birds, etc.*: *jantan*, male; *betina*, female; *cooda jantan*, horse; *cooda betina*, mare.

(iii) *Inanimate objects*, no gender.

NUMBER. To express *many* the noun is repeated: *orang*, man; *orang orang*, men. When a numeral adjective is made use of, the substantive is, for the most part, not repeated: *cooda*, a horse; *cooda sa pooloo ecor*, ten horses; *batoo*, a stone; *batoo dua pooloo batoo*, twenty stones; *batoo sedekit*, a few stones.

CASE. Expressed by prepositions preceding the noun.

ADJECTIVES follow the substantive.

COMPARISON OF. Comparative by *lebbe*, more. Superlative by *ter*, most, or *derre pada samoa*, most of all.

E.g. *Moora*, cheap.

Lebbe moora, cheaper.

Ter moora, cheapest.

Moora derre pada samoa, cheapest of all.

PRONOUNS. PERSONAL.

Per. Singular Plural

1. *Ako*, or *Saia* *Camee*, or *Saia orang*

2. *Ioo*, or *Loo* *Camoo*, or *Loo orang*

3. *Dea* *Deorang*

POSSESSIVE.

1. *Kitta sindirre* *Camee*, or *Saia ponea*

2. *Kitta ponea* *Camoo*, or *Loo ponea*

3. *Tuan ponea* *Deorang ponea*

RELATIVE.

Seappan, who. *Jullan*, whose. *Nang mannee* or *seappan*, which. *Appan*, what.

DEMONSTRATIVE.

Etoo, that. *Enee*, this.

VERB. Different from Malagasy in having no prefixes to express reflective, active, causative, etc., verbs. No change of root for participles, imperatives, or abstract nouns, etc. The root undergoes no change to express either voice, mood, or tense; these are expressed by other words preceding or following the root; *e.g.* *Poocool*, to beat.

ACTIVE. INDICATIVE. PASSIVE.

Present Tense.

Ako poocool *Camee poocool* *Ako sooda ber poocool*

Io poocool *Camoo poocool* etc.

Dea poocool *Deorang poocool*

Past Tense.

Ako sooda poocool, *Ako sooda jaddee*

and so on, as above. *ber poocool*, etc.

Future Tense.

Ako mao poocool, *Ako adda jaddee ber*
etc. *poocool*, etc.

IMPERATIVE.

Singular.

Plural.

Poocool la joo *Bear la camee poocool*

Bear dea poocool *Poocool la camoo*

Bear deorang poocool

POTENTIAL.

Present. *Ako boolee poocool*, etc.

Past. *Ako sooda boolee poocool*, etc.

Future. *Akō mado boolee poocool*, etc.

PARTICIPLES.

The present participle active is formed by prefixing *ba* to the root; the past by *ber* or *ta*:

Ba poocool, beating.

Ber poocool, beaten.

Kera, to think: *Ba kera*, thinking.

Ber or *ta kera*, thought.

All passive verbs—as in English—are made up of participles of the past tense: *Ako sooda ber poocool*, I am beaten.

VERBAL NOUNS.

Abstract nouns are made by adding *awn* to the verb: *Mabooc*, to be drunk; *mabooc-awn*, drunkenness.

Juree before a verb=*mp* in Malagasy:—

Basso, to wash; *juree basso*, a washer. *Pem*, *pen*, *peni*, *peng* also = *mp*: *Chooree*, to steal; *penchooree*, a thief. *Bree*, to give; *pembree*, a giver. *Soorat*, to write; *penioorat*, a writer. *Ebor*, to comfort; *pengebor*, a comforter.

The following prefixes to a few verbs do not add anything to their signification, but seem to approach to the Malagasy prefix to the active verb in *man*:—

Laloo or *melaloo*, to depart.

Masooc or *memasooc*, to enter.

Aco or *meniaco*, to acknowledge.

Ampoon or *mengampoon*, to forgive.

ADVERBS.

Jam, an hour, *Tiop tiop jam*, hourly.

Arree, a day, *Tiop tiop arree*, daily.

Booloon, a month, *Tiop tiop booloon*, monthly.

Tawon, a year, *Tiop tiop tawon*, yearly.

The young of any living creature are expressed by the word *anak*:—

Orang, person; *Anak orang*, child.

Cooda, horse; *Anak cooda*, colt.

Doomba, sheep; *Anak doomba*, lamb.

Anjing, dog; *Anak anjing*, puppy.

NUMERALS.

1 *Satoo* or *Sa*.

2 *Dua*.

3 *Tega*.

4 *Ampat*.

5 *Lema*.

6 *Nam* or *annam*.

7 *Toojoo*.

- 8 *Delapan.*
 9 *Samibelan.*
 10 *Sa pooloo or pooloo.*
 11 *Sa blas.*
 12 *Dua blas.*
 13 *Tega blas.*
 20 *Dua pooloo.*
 21 *Dua pooloo satoo.*
 22 *Dua pooloo dua.*
 23 *Dua pooloo tega, and so on up to 29.*
 30 *Tega pooloo, and so on up to 90.*
 100 *Ratoos.*
 1000 *Riboo.*
 2000 *Dua riboo.*
 10,000 *Saza or Sa lawa.*
 100,000 *Keetee or Sa keetee.*

In the numbering of things they have express words for the several kinds of things so numbered, which they always repeat after the number ; e.g. *orang* distinguishes the human species :—

Orang lakkee dua orang, two men.

Orang anak tega orang, three children.

Ecor distinguishes all other living objects ; e.g. *Cooda ampat ecor, four horses.*

Batoo distinguishes a natural entire solid body ; e.g. *Batoo dua pooloo batoo, twenty stones. Gige sa pooloo batoo, ten teeth.*

Booa distinguishes artificial things composed of solid materials ; e.g. *Rooma tega pooloo booa, thirty houses.*

Bidjee distinguishes vegetables ; e.g. *Pohone lema pooloo bidjee, fifty trees.*

To all fruits they prefix *booa*. *Ley* distinguishes things that grow thin naturally ; e.g. *Dawon tega pooloo ley, thirty leaves.* *Keping* distinguishes things artificially thin ; e.g. *Cartas dua ratoos keping, two hundred sheets of paper.*

DAYS OF THE WEEK.

Malagasy	Malay
<i>Alahady</i>	<i>Ahad or Harree Ahad.</i>
<i>Alatsinainy</i>	<i>Sinmem</i>
<i>Talata</i>	<i>Salasa</i>
<i>Alarobia</i>	<i>Roboo</i>
<i>Alakamisy</i>	<i>Kumis</i>
<i>Zomà</i>	<i>Joomat</i>
<i>Sabotsy</i>	<i>Suptoo</i>

As to syntax I can say nothing, as the grammar says nothing. I shall finish this abstract by giving you a list of the words that I have found similar or nearly similar to the Malagasy, and I have gone right

through the long Malay part of the dictionary.

English	Malagasy	Malay
Moon and Month	volana	boolona
Sky	lanitra	langit
Stone	vato	batoo
Weight	vato (mizana)	batoo
Way	làlana	jalan
To change	(mi) ova	oobah
To increase	(mi) tombo	tombo
To pass by	(man)dalo(lalo)	laloo
Pineapple	mananasy	ananas
Child	anaka	anak
Male	lahy	lakkee
Son	anaka lahy	anak lakkee
Bone	taolana	toolang
Bamboo	volo	boolo
Hair	volo	boolo
Ripe	masaka	masak
Unripe	manta	mantah
Cheap	mora	moora
Hand	tànana	tangan
Writing, to write	soratra	soorat
Hand-writing	sora-tànana	soorat tangan
Charcoal	arina	arang
Cape	tanjona	tanjoeng
Year	taona	tawon
Cord	tady (Sak. talay)	tallee
Pus	nana	nanah
Crocodile	voay (Bets. and Sak.)	voaya
Dung	tay	tai
To kill	mamono (vono)	boono
To drink	minona (Bets.)	minnoom
To dwell	monina	moonoon
Fruit	voa	booa
Fig	voara	booa ara
Fruitful	mamoa	babooa
Remainder	sisa	sisa
Earth	tany	tana
Heel	tomotra (tenin'ny ntaolo)	toomit
Man	olona	orang
I, me	aho, ko	ako
Red	mena	mera
Vein, sinew	ozatra	oorat
Remove	(mi) findra	pinda
Stumbled	tafintohina	tafontoh
To swear	manompa	sompa
Skin	hoditra	oolit
To leak	mitete	meleleh
Leech	dinta	linta
Lightning	helatra	kelat
Liver	aty	antee, sootee
Mite	olitra	oolat
Nail	hoho	kookoo

English	Malagasy	Malay
Tongue	lela	leda
Toddy	toaka	toarek
White	fotsy	pootee
Yam	ovy	ooby
News, etc.	kabary	cabar
Fear	tahotra	tacoot
Fire	afo	appee
Flint	vato afo	batoo appee
Paper	taratasy	cartas
Blunt	dombo	tompool
Eye	maso	mata
Day	andro	arree
Sun	masoandro	mata arree
Blood	ra	dara
Lips	molotra	mooloot
Full	feno	poonoo
Gnat	moka	iliamoooc, mamoke, yamook
Rain	orana	oojang
Death	maty	mattee, maoooy

I dare say you will be tired enough of this by the time you have got this length, at least I am tired of writing. I might mention some other things I have noticed, but the foregoing examples may induce you to get a Malay grammar and dictionary and go through it for yourself.

Yours truly,

JOHN DUFFUS.

REV. W. E. COUSINS,
ANTANANARIVO.

LETTER FROM REV. W. DENING.

S. S. Legislator,
China Seas,

Nov. 13, 1873.

My dear Brethren,

Being, as far as I know, the only missionary that after having become acquainted with the Malagasy language has been in a position to hear the Malay language spoken, and to enquire into its structure, I venture to think that a communication from me on the subject of the affinity of the two languages may not be uninteresting to you. Since entering the Straits of Malacca I have given my undivided attention to this subject.

I have been fortunate enough to meet with both books and men who have supplied me with information, which, though of a fragmentary and imperfect nature, yet may prove adequate to stimulate some of your number whose taste lies in this direction to investigate the subject thoroughly. I am extremely sorry that the possession of a large Japanese grammar on board acts as a barrier to prevent me from indulging further in the entertaining task of comparing the Malay and Malagasy languages. I have already found myself carried away by the great interest which attaches itself to this comparison, and were I again to become connected with the Madagascar Mission, I should enjoy most thoroughly this study as a recreation in the midst of more arduous duties. I shall commence by subjoining a list of Malay words with their Malagasy equivalents, and then proceed to make remarks on the general structure of the language. I very much regret that I am not in possession of Professor Humboldt's paper on the subject, so you must pardon me if I repeat what he has already remarked.

[Besides giving the numerals, days of the week, and some of the other words already given (viz. *boaya* (voay), *tulang* (taolana, pronounced by *Bets.*, *taolang*), *bua* (voa), *tana* (tany), *tangan* (tánana), *ulat* (olitra), *bunoh* (vono), *nyamok* (moka), *lalu* (lalo), *langit* (lanitra), *anacha* (anaka), *mata hari* (masoandro), *takot* (tahotra), *tuaka* (toaka), *tahun* (taona), *mati* (maty), *bulan* (volana), Mr. Dening's list contains the following additions :—]

English	Malagasy	Malay
To bathe	mandro	mundo
Fly	lalitra	lalat
Grapes	voaloboka	bua anggor
Kidneys	voa	bua pinn gang
To hang	(mi) hantona	gantong,
Horn	tandroka	tandok

English	Malagasy	Malay
Husband	lahy	laki
Lazy	malaina	malas
Man	lehilahy	lakilaki
To murder	mamono olona	bunoh orang
Kite	langoro (<i>Bets.</i>)	lang
Knife	kiso (<i>Bets.</i>)	kison
Pillow-case	saron' ondana	sarong bantal
To pull	(mi) tarika	tareki
Right hand	ankavanana	tangan kanan
To sharpen	(man) asa	asah
Silly, foolish	bodo	bodoh
To spear	manomboka	tombak
	(tomboka)	
Star	kintana	bintang
To swallow	(mi) telina	tılan
Swell (of the sea)	alona	alunalun
This	iny	ini
Warm	(ma) fana	panas
Wind	ngany (<i>Bets.</i>)	angin
Worm	kankana, olitra	chachink, ulat

INSTANCES OF REDUPLICATION.

Loud, *kuakuat*To loiter, *lengalenga*Maid, *dayangdayang*To mock, *olokolok*To pitch, *galagala*Purse, *pundipundi*Shadow, *bayangbayang*Shy, *malumatu*

MALAYIZED ENGLISH WORDS.

Tobacco, *Tumbako* (Cf. *Bets.* *tambaka*)Towel, *tawala*

The Malay language is written in Arabic characters, with four letters added. Publications in which the Roman character is made use of, as in China, Japan, and some parts of India, so among the Malay, are becoming more and more numerous. It is from several of these that I have taken many of the words given above. Other words I took down from the lips of Malay-speaking people. The pronunciation of Malay is very similar to that of the Malagasy. Any one knowing the latter could pronounce the former after a few days' study. The Europeans in these parts claim for it the honourable title of the Italian among Eastern languages, on account of its softness and beauty. There does not seem to be such a

fulness and variety of expressive power as is found in Malagasy, which defect arises from the lack of those shades of meaning derived from the verb, of which our Malagasy tongue is so fruitful.

Before passing on to remark on the words written above, I may here note several points of affinity with the Malagasy I have noticed in the construction of the Malay.

1.—It has no inflection of verbs, nouns, or adjectives.

2.—It has both exclusive and inclusive pronouns, the same form being used in the nominative and objective case. *Kita* is exclusive, and *karmi* inclusive.

3.—Reduplication is very common; *vide* instances given above.

4.—The Malay prefixes to the verb, though differing slightly in form from those of the Malagasy, yet constantly bear the same meaning and are used in the same way. Their *bur* seems to correspond very frequently to the Malagasy *man*, and their *mum* to our *nampi* or *maha* (in some cases); e. g. *tomboh*, to grow, makes *burtomboh*, to increase, whether transitively or intransitively I do not know; then again, in illustration of the prefix *mum*: *busar*=great; *mun busar kan*=to make great, or magnify.

5.—The Malays have a participial affix in *an*.

The pronunciation of some of the Malay words is more in accordance with the Betsimisaraka pronunciation than the Hova. The former are in the habit of pronouncing the Hova *n* as *ng*; e. g. *lanitra* is called *langit*; *tânana*, *tangan*; *manasa*, *mangasa*. It has occurred to me that formerly the Betsimisaraka invariably pronounced in this way, but that constant intercourse with the Hovas has led to its

discontinuance in the case of some words.

The words above will in many ways speak for themselves, and I expect to some of you will say more than they have to me. I think you can rely on the spelling of them, as I have been careful to test my spelling of words I heard by the books in my possession. I might have added many of more doubtful affinity with Malagasy, and yet of considerable interest in other ways, such as, *e.g.*, our word for *whisper* being *mibitsika*, and theirs being *burbisek*; their word for *that* being *itee*, ours for *this*, *ity*; their word for *day* being *hari*; and ours for its end, *hariva*; and again our *miharihary* meaning *manifest*, or perhaps, done during the day; their word *janyan* corresponds in every way to our *aza*; *e.g.* *jangan takut*=*aza matahotra*; our word for *thin* is *manify*, theirs *nipis*; their word for *hatchet* is *kapak*, and ours for *to hew*, *mikapa*; theirs for *mouth*, *mulut*, and ours for *lips*, *molotra*.

The numerals I think are from the Arabic; the days of the week, and the names of the months (which latter I have not met with) as in Malagasy are Arabic; it would be interesting to know what changes the words have undergone in passing into the several languages.

The Malay word for God is the Arabic *Allah*. I have discovered that our Malagasy word *Andriana* is a Sanscrit word. Also that the Malay and Malagasy word *maty* is also found in Arabic and Hindustani, in fact in all the Semitic languages; it is said to be akin to the Hebrew *muth*, to die; our English word *checkmate** is derived from this word. You may have found out this; but never having heard it

in Madagascar I mention it here. I am extremely sorry that pressing duties prevent my pursuing the subject further. I feel how utterly unworthy of the topic has been my treatment of it, but I trust I have said enough to make it evident to you all that the study of Malay by Malagasy missionaries would doubtless tend to throw light on the meaning both ancient and modern of numbers of Malagasy words, which otherwise would remain as to their special signification enigmas. Should any of you take the subject in hand, I may mention three books which have been recommended to me by Malay scholars of the Straits of Malacca:—

1.—*A Grammar of the Malay Language, with an introduction and praxis.* By William Marsden, F. R. S., author of a *Malayan Dictionary*, and of *The History of Sumatra*. To be had at Singapore, if not elsewhere.*

2.—*Wallace's Malay Archipelago.* This book is just out. It contains a comparison of the various Malay dialects, all in Roman character.

3.—*Vocabulary of the English and Malay Languages.* By the Rev.—Kis-bury, Singapore, who has spent 34 years in the Straits of Malacca, 15 years as an L. M. S. missionary.

The Malays, I hear, as a distinct race are dying out.

That the Lord of the Harvest may still bless and favour you, and that being blessed you may constantly remember in your prayers Japan and the labourers there, is the earnest desire of

Yours in Christ Jesus,
WALTER DENING.

The Rev. W. E. COUSINS;
Secretary of L. M. S.,
Antananarivo, Madagascar.

* Hindustani *shuh-mat*, Arabic *shah-mat*: the *shah* (king) is dead.

* It may be had of W. H. Allen and Co., London.

THE JOURNEY BETWEEN ANTSIHANAKA AND THE EAST COAST OF MADAGASCAR.

IN the present limited state of our acquaintance with the greater portion of this vast island, any information as to routes through new or little-known parts of it is of value. Within the last few months a hitherto almost unknown route has been opened up: that between Ambatondrazaka, the chief town of the Sihànaka, and Fènoarivo, on the east coast. Having been kindly favoured by the Rev. J. Pearse with a few notes of the journey *from* the coast, and by Mr. R. Aitken with a much fuller account of a journey *to* Fènoarivo, we are able to give a description of the country, and itineraries of the routes traversed by these two gentlemen.

Mr. Pearse says: "The character of the country from leaving Fènoarivo until getting through the forest resembles in its main features that from Rànomafàna to Analamazaotra, on the journey from Tamatave to Antanànarivo, only that it is *much more difficult*; the hills are higher, ascents and descents more perpendicular, tracks through the forest much more confined, and the passes sometimes so narrow that the men had to dig away earth before they could get our cases through. There are not so many travellers-trees as on the journey between Ranomafana and Analamazaotra, but forests of very graceful bamboos are numerous, especially nearer Fènoarivo. The population is very scanty, and the villages small, and after entering the forest (which requires two days quick travelling to pass through), at great distances one from the other. Night after night, the great majority of our baggage bearers had to sleep out in the open air, covered only by temporary sheds of sticks and grass, which they hastily put up for themselves; and day after day they cooked their rice by the side of some small stream over which they had to pass. It would take an ordinary traveller six days to come from Fènoarivo to Ambatondrazaka; but owing to our circumstances, and the fact that we had to wait for some of the luggage to come up on several occasions, we were twelve days on the way. The following is a list of the places at which we stayed, and besides which there are hardly any other places worth mentioning:

			hrs. ms.
Aug. 12th.	Th.	Fenoarivo to Ambatomipaka	4'00
„ 13th.	Fr.	Ambatomipaka to Anosibe	2'00
„ 14th.	Sat.	Anosibe to Mahanoro	4'00
„ 15th.	Sun.	Stayed at Mahanoro	
„ 16th.	Mon.	{ Mahanoro to Ambodimanga	4'00
		{ Ambodimanga to Antsahatavy	4'00
„ 17th.	Tu.	{ Antsahatavy to Isalanganana	5'30
		{ Isalanganana to Tsarasambo	4'30
„ 18th.	Wed.	Stayed at Tsarasambo	
„ 19th.	Th.	{ Tsarasambo to Antelomanambato	5'00
		{ Antelomanambato to Tendrirano..	5'00
		(Antelomanambato is the name of an open space in the forest, <i>no houses</i> . There are no houses from Tsarasambo to Tendrirano.)	
„ 20th.	Fr.	Tendrirano to Ambatomanga	5'00
„ 21st.	Sat.	Ambatomanga to Ambohimanga	3'00
„ 22nd.	Sun.	Stayed at Ambohimanga	
„ 23rd.	Mon.	Ambohimanga to Ambatondrazaka	3'00

Mr. Aitken, after giving particulars of the journey from Imèrina to Antsihanaka, says: "Leaving Ambatondrazaka next morning at 9 o'clock, and slowly crossing the south-east corner of the great plain, which was quite dry, we arrived at Ambòhimànga at 1 p.m., where funeral ceremonies were being held, and plenty of *toaka* drinking. In the afternoon I had some duck shooting on the margin of the lake (Alaoira), and passed the night at Ambatomànga. The weather being fine and the moon about full there was a splendid view across the lake from the elevated stand-point of the village. Early next morning, sending off the *entana* first, I hired a canoe, and after an hour and a half's shooting brought away as much as a man could carry of various kinds of wild ducks and water-fowls, forming abundant provision for us for the three following days. Leaving Ambatomanga at 7'30 by the road leading E.N.E. over a bare undulating country, I was annoyed when shortly after a thick drizzly mist came on, preventing one from getting the fine views I had expected of the northern portion of the Alaoira and of the surrounding country. At about 11 o'clock, breakfasted at a village called Ambòditsimandàinga, and leaving at 1 p.m., arrived at Itèndriràno at 2'30, where we halted for the night, as there are no other villages to be met with eastwards on the road for one long day's journey. Leaving Itendrirano at 5'30, we entered the forest at about 7 o'clock, but previously got our last look of the Alaoira; a very fine view of it, lighted up by the morning sun, from a hill near the margin of the forest. On entering the forest the inevitable drizzle came on, and kept on nearly all day more or less. I had not been ten minutes in the woods before numbers of the large grey and

yellow lemurs surrounded us, leaping and screaming from tree to tree. I killed one, the rest retiring howling into the recesses of the forest. During the day I shot two black and white babacootes, and two small specimens of the grey lemur; by lingering a little great numbers might be had, as they literally swarm in that part of the forest. The tracks through the forest are much more difficult to traverse than those through the Analamazaotra district, there having been at no time any great breadth of clearing made, only the brushwood, tanglewood and creepers have been partially cut away, so that one winds and twists about among the great forest trees in a most tortuous manner, very harassing to the bearers. The ravines are also much steeper and deeper than on the southern road, and altogether much more toilsome.

"At 9.30 we 'outspanned' at a place called Ankérana, where was a collection of the rudest of low sheds besides a clear running stream, and breakfasted in very comfortless fashion, the drizzle still continuing. Left at 11 o'clock, and over roads worse and worse; and after as fatiguing a journey as ever I had in the country, arrived at Tsàrasambo at 6.30. Darkness having just fallen I had to send back some men with a lantern for the remainder of the *entana*, the last of which only arrived at about 8 o'clock, although most of the packages were very light and none heavy. Tsarasambo is a miserable Bétsimisaraka village, but I was glad to be able to buy some good white rice, the rice of the Sihanaka we had found very bad having a vile taste, and a smell of rotten straw, acquired doubtless from their not thatching their stacks properly.* Left next morning at 6, and passed over tracks worse and worse, steeper and deeper, and through forest denser than ever; arriving at a village called Itsilangina at 11.30, a wretched but beautifully-situated place at the confluence of two mountain streams; the tongue of land having been cleared of wood formed quite a cheerful opening in the midst of the dense forest. Leaving at 1.45 we had still some rough work to do, but gradually improving as we moved eastward, until at about 4 o'clock we fairly emerged from the forest, all of us thoroughly glad of it. The eastern fringe of the forest shews some beautiful scenery; the country gets gradually opener, but always undulating; the hills and hollows here cleared, there bosky with trees, shrubs, or bamboos. After another two hours' hard marching we reached Antsahatàva at 6.15, a noisy, dirty, rum-drinking village, situated in the valley of, and near the banks of, a considerable stream they here name Mahambo. I suppose it is the stream that

[* The Sihanaka do not store their rice in pits, as is the custom in Imerina, but make it up into small stacks, like small circular hay-ricks, which are seen by hundreds, dotting over the great plain of Antsihanaka. ED.]

reaches the sea near that town on the coast. I shot several specimens of a black and yellow lemur to-day ; but there were fewer to be seen in this part of the forest than farther west. Next morning left at 5·30, fording the stream, here about 30 yards wide, shallow, but with a strong current ; soon afterwards we crossed a very high ridge, from which we had a view of as beautiful a country as I have yet seen in Madagascar ; in its undulations resembling a good deal the district to the east of Ampàsimbè, but clothed with a more varied and richer dress of wood, shrubs, wild saffron, long grasses, and the graceful bamboo predominating. Nowhere does one see bare mamelons and hill slopes, but all present more or less wavy masses of foliage of all shades of green. We reached Ambòdimànga, a rather tidy little village at 10, leaving at 12·15 ; the day was very hot and the temperature between the hills ultra tropical. In this part of the country there are numerous little villages of from five to twenty houses, scattered about among the hills, most prettily situated, nestling as it were in the leafy hollows. At 4·30, arrived at the finely situated but tumble-down village of Māhanòro, and there passed the night.

“Leaving next morning at 5·30 we traversed a fine but less interesting country than yesterday’s journey ; the hills being lower and less prominent ; and here I also remark another striking difference to the road via Maròmby, viz., the almost entire absence of *raximpotsy* ; all the houses are lined and roofed with bamboo. Arriving at the village of Nòsibè, situated in a rather flat uninteresting patch of country, I took a hurried breakfast, and set off at 11·15, with the bearers at a smart pace, in order to reach Fenoarivo early. After crossing the flat patch we ascended the last high ridge of hills which advance irregularly to within two hours’ ride of the coast. The ascent is long and toilsome, but the scenery is very fine, and on reaching the summit of the highest ridge the view obtained is truly magnificent, so grand that I will not here attempt to describe it, but merely hint that one can see the coast-line from beyond Foule-pointe in the south, to the island of St. Marie’s in the north. I doubly enjoyed the freshness of the sea breeze, and the whole scene, from feeling that I was nearing home again. The spurs of the hills that run out irregularly eastwards from that high ridge advance to very near the sea-shore, becoming lower as they approach it ; some of them may be said to run into the sea, giving the coast-line here a much bolder aspect than it has south of Tamatave.

“On the summit of one of these hillocks is built Vòhimàsina, about $1\frac{1}{2}$ miles S.W. of Fenoarivo, with the fort and residence of the

Hova commandant; but having business at Fenoarivo I had no time to spare for visiting Vòhimàsina, but pushing on, reached Fenoarivo at about 4 o'clock, and was kindly welcomed by Mr. Frye. Fenoarivo seems a thriving busy port; large quantities of rice, india-rubber, hides, bags, etc., are yearly shipped from it. Left Fenoarivo next morning at 7 o'clock, the road to Tamatave following the shore-line for the most part, but now and then crossing the slightly elevated promontories, and fording or ferrying several streams. After two hours' ride,—although I took nearly three, having lost the track on crossing a promontory,—we arrived at Mahambo, also a thriving little town. Breakfasting with Mr. Sival, a French engineer, now engaged in trading here, I left again at one o'clock, and after a rather wearisome ride through brushwood and over sandy beaches, resembling some parts of the road to Andòvorànto, but wanting the beautiful glimpses of lake scenery,—arrived at Foule-pointe at 5.30. Foule-pointe has not the prosperous appearance that Fenoarivo has, but looks as if it had seen better days; and near the custom-house the large masses of mango and other fruit trees, too closely planted, gave the place a rather dark and gloomy appearance as seen in the fall of dusk. We left next morning by moonlight at 4 o'clock, and reached Ifontsy at 9.15, having twice crossed considerable streams in very cranky canoes. Left Ifontsy at 10 o'clock, and after a very tiring ride of six hours, chiefly along the sandy beach, arrived at Tamatave at 4.30.

"Just a few remarks on some thoughts that naturally strike one in making a journey from the interior of Madagascar to the coast, with regard to the progress of the people in knowledge and civilization:—

1st. One cannot help seeing that they are getting their light from the centre, and not from the coast. At the village of Ankòrona, where I passed the night after leaving Ambohimanga (Imerina), I was besieged with lads wanting to be taught, especially two, who would have me, *volens volens*, go over the map of Europe with them on a small school atlas map they had. I was too tired to indulge them long, but I gave them a *Malagasy Gazety*, which they went off with to read in great glee; they seemed glad of anything to read. But as one recedes from Imerina this desire for knowledge gets duller, but brightening again as we approach Ambatondrazaka, where it now seems active, doubtless owing to the arrival of Mr. and Mrs. Pearse; but after leaving there, and as one nears the coast, the light of learning and the spirit of enquiry for it are both alike quenched in the rum-cask; and total ignorance of and interest in all '*tàratàsy*' (books) reigns supreme. It is a darkness that may be felt. 2nd. Looking at the country in its physical aspects again, I have a strong impression that in the future of Madagascar,

Imerina will completely lose its influence over the rest of the provinces, and that the countries of the Betsimisaraka and the Sakalava are sure to be the great wealth-producing districts. When once the agricultural resources of these rich provinces have been unlocked by the magic hand of labour, the sceptre will surely depart from the city of the Hovas, and they themselves be the first to migrate thither, and the seat of government be transferred to some part of the coast. What a dreary, barren-looking country Imerina does seem after passing through the richer belt, with its more favourable climate for vegetation and richer soils !”

ITINERARY OF JOURNEY FROM AMBATONDRAZAKA TO TAMATAVE.

	<i>hrs. ms.</i>
{ Ambatondrazaka to Ambohimanga.....	4'00
{ Ambohimanga to Ambatomanga.....	3'00
{ Ambatomanga to Amboditsimandainga.....	3'30
{ Amboditsimandainga to Itendrirano.....	1'30
{ Itendrirano to W. edge of forest, 1½ hours; to Ankerana...	4'00
{ Ankerana to Tsarasambo.....	7'30
{ Tsarasambo to Itsilangina.....	5'30
{ Itsilangina to E. edge of forest, 2½ hours; to Antsahatava..	4'30
{ Antsahatava to Ambodimanga....	4'30
{ Ambodimanga to Mahanoro.....	4'15
{ Mahanoro to Nosibe.....	5'15
{ Nosibe to Fenoarivo.....	4'45
{ Fenoarivo to Mahambo.....	2'00
{ Mahambo to Foule-pointe.....	4'30
{ Foule-pointe to Ifontsy.....	5'15
{ Ifontsy to Tamatave.....	6'00



‘HEAVENLY PRINCESSES.’

When Malagasy orators wish to be very polite to ladies in their audience they use the high-sounding title *andriambavy lanitra*; or, heavenly princesses!

W. E. C.

THE LATE MR. JAMES CAMERON : HIS LIFE AND LABOURS.

A FUNERAL ADDRESS BY THE REV. R. TOY, OCTOBER 4th, 1875.

SOMEWHERE about a year and a half ago, a fresh grave was opened in this church-yard to receive the remains of one of our number, who had arrived scarcely 18 months before, fresh from her native country, to consecrate her life to missionary service; and now to-day another grave is open, and we meet again, full of sadness, to bury one of the oldest and truest and best-tried friends of the mission in Madagascar, and almost the last of the former missionaries in the island. The one died while looking forward with hope to a life of service in the work to which she had devoted herself; the other, after half a century of honourable work performed and service rendered.

Mr. Cameron, whose death we mourn to-day, was born on the 6th January, in the year 1800, and is therefore more than 75 years of age, an old man and full of years. When a young man he offered his services to the London Missionary Society, who about five years before had established a mission in Antananarivo, and was accepted. He was then 25 years old, and was appointed to succeed Mr. Brooks, who had previously been sent out to instruct the natives in the various departments of wood-work, but had been attacked by the fever of the country, and had succumbed to its power. Mr. Cameron was received at the Mission House with much kindness. I have heard him more than once refer with delight to his warm reception there, and to the pleasant way in which some of the members of the Board spoke to him. Before leaving England he was requested to go to Manchester, where he spent nearly a year assisting in preparing the cotton machinery for Madagascar; and on his arrival here in 1826, aided in setting it up at Ampàribè, where Mr. Cummins, who had been sent out to introduce and superintend the manufacture of cotton yarn, resided.

Mr. Cameron took up his residence here at Ambàtonakànga, and was engaged in constructing machinery and other public works, and under his employ there were engaged about 600 youths. Soon afterwards, he seems to have taken an active part in getting the printing-press into action, Mr. Hovenden, the printer, having died a short time after his arrival of Malagasy fever; and I suppose Mr. Cameron must have been present when the first 23 verses of

Genesis were printed, as the original copy fell into his possession, and was carried by him to the Cape of Good Hope ; and, as he believed, deposited in Sir George Grey's Library there. Within two years after his arrival the king died, and though the queen had stated that she would continue to pursue the course begun by her predecessor, it was soon manifest that an entire change of policy was being steadfastly pursued. Notice was given of her intention to withdraw from the Treaty with England ; the English agent was insulted and dismissed ; the missionaries were called together and asked whether they could not teach the people something more useful, such as soap-making from materials found in the country. Evidently unless a favourable answer was forthcoming, the government was contemplating sending them away. It was then to Mr. Cameron that the missionaries looked for help ; and taking a week for considering and studying the matter, he was able to meet the messengers of the government on the following week with two small bars of tolerably good white soap, with a promise of being able to continue its manufacture. So, for the time being, the mission was saved, and the further services rendered by Messrs. Cameron and Chick in constructing machinery and other things urgently required by the government still further prolonged the mission for four or five years. There is little doubt that the continuation of the mission from 1829 until 1835 was mainly, if not entirely, due to the desire of the government for the services of Mr. Cameron and one or two of the other artisans. Mr. Cameron, in his "Recollections," enumerates a long list of discoveries and works effected by himself and his colleagues ; but he modestly refrains from telling us how great a share he himself took in all this, although there are strong grounds for believing that he was the principal discoverer and promoter of them all. In the same unobtrusive way he says : "It has been thought that in the dispensation of an overruling Providence the artisans were the means directly or indirectly of prolonging the existence of the Mission from 1829 to 1835," and adds : "But on this we would not write too confidently." But here again he abstains from mentioning what I believe to be a fact : that about this time he had a most advantageous appointment offered him in Australia, or in one of the other English Colonies, but that after mature deliberation he decided to continue his services here in Madagascar, and that this especially was the means employed by God in keeping the mission together for the next few years.

In 1835, however, when the principal works undertaken by Mr. Cameron and his coadjutors were completed, the government could no longer endure the presence of the missionaries ; and although the queen was willing to retain the services of Mr. Cameron

and one or two other artizans, they all wisely and honourably threw in their lot with the missionaries, and with them quitted the country.

It must not, however, be supposed that during these years Mr. Cameron confined himself to merely secular employments. He threw himself heartily into all matters having to do with the spiritual interests of the people. He made over his own ground at Ambatonakanga to the London Missionary Society for the building of the first Malagasy chapel, and the erection of a school and other buildings. When the chapel was finished, he became a deacon, and was one of those upon whom devolved the examination of the first candidates for baptism and church-fellowship. While instructing his large staff of natives in useful mechanical arts, he paid great attention to their moral and spiritual improvement, and encouraged their attendance at the newly-erected place of worship; and some of his workmen were among the first converts to Christianity in the island. He held Bible classes for instructing the people in the Word of God; he had Russell's Catechism translated and circulated among the people; and in every possible way united with the missionaries to help them in carrying on their spiritual work. Thus, whilst labouring with his own hands, and occupied continually in secular work, he at the same time devoted himself earnestly and faithfully to such spiritual work as he felt himself competent to undertake.

The time now referred to closes the first period of Mr. Cameron's active life. The second includes the time spent by him at the Cape of Good Hope, from 1835, when he left Madagascar, until his return in 1863. He had left the country where for nine years he had laboured so effectually, but he had not broken off his connection with the people. While at the Cape he received frequent letters from the officers and persecuted Christians, telling him of their sorrows and trials, and begging for books and writing materials; and was always ready to help and encourage them in their distress, and to render help to them in various ways. In 1853 he accompanied Mr. Ellis on his first visit to the coast, and was appointed by the Chamber of Commerce in Mauritius to negotiate with the government of Ranavalona I. as to the terms on which the trade, ruptured by the combined attack of the French and English on Tamatave in 1845, should be renewed. He succeeded so well in arranging matters that the merchants of Mauritius paid \$3000 more than the sum he had succeeded in persuading the Malagasy government to accept. During these negotiations he made two visits to the country, and succeeded, in conjunction with Mr. Ellis, in secretly conveying to the Christians a large number of New Testaments, Psalms, and

tracts of various descriptions among the Christians. He then returned once more to the Cape, where he remained till the year 1863.

We come now to the last period of Mr. Cameron's life, and the second of the time spent by him in Madagascar. The queen, who from the year 1835 had exerted all the powers of her government for the destruction of Christianity, died in 1861. Mr. Ellis, immediately after the news of her death reached England, left for Madagascar, and arrived at the Capital the next year, and was followed soon after by some of the present missionaries. The former, a short time after his arrival, negotiated with the king for a grant to the L. M. S. of the sites of the present Memorial Churches, including the one at Fiadanana. The king acceded to his request, and Mr. Cameron was invited by Mr. Ellis to undertake their superintendence and erection. He readily accepted the offer, and leaving wife and children and children's children at the Cape, he came here alone to the scene of his former labours, after an absence of 28 years; and was warmly and heartily welcomed by his former friends and pupils. I well remember the first time I saw him. Just a month before his arrival we had commenced monthly union prayer-meetings, which have been held regularly till the present time. The first one was at Analakely, but, on account of the very large number present, the service was held in the open space where the temporary chapel now stands. On the following month we met at Ambatonakanga, and again in the open air, outside the old chapel, which has since been pulled down. Mr. Cameron had arrived that same day, and after the people were assembled, I remember his tall upright figure, fine face, and long white hair, as he came into the yard and walked slowly through the people, shaking hands with one and another until he reached the place where Mr. Ellis and the other missionaries were seated.

The first two years after his arrival were embittered somewhat through misunderstandings with the Directors at home. Since 1835 a new generation had sprung up at the Mission House, and little was known of Mr. Cameron except through the brief notices of him in Mr. Ellis's *History of Madagascar*, together with the mere fact that he had been Mr. Ellis's companion in 1853, on his failure to get permission to go to the Capital. Mr. Cameron's friends would fain have had him return to the Cape, but he persisted in staying here among the people of his adoption. He lived to see himself better known and thoroughly respected by the Board of Directors at home; and the old friendship between himself and Mr. Ellis, which had for a time been overshadowed, was again renewed until the death of the latter in 1872.

Since Mr. Cameron's return to Madagascar he has led a most active and useful life. He maintained a connection not only with the L. M. S., but also with the Government. The latter sought his help almost immediately after his arrival. The beautiful palace at the east of Manjakamiadana (Manàmpisòa) was his first important work. He erected a large undershot water-wheel at Anòsimàhavèlona, so as to supply more effectually the water at the powder-mills; but his last and greatest work for the government was the erection of the noble structure that surrounds the great palace, and which is now all but completed. The government have always respected and reposed great confidence in him. They knew that they could trust him entirely; that he was their true friend; and to the last, their friendship towards him has continued unbroken; and now to-day, by their representatives, and by the funeral they are giving him, they shew that they mourn his death as do we, his fellow-workers and countrymen.

Mr. Cameron always felt great esteem for the Queen and Prime Minister, and would have done any thing in his power to serve them. He could sympathise with them in their public actions. Even when he did not approve of what they did, he saw their difficulties, and was ever ready to make allowance for them. He was able to regard them from a Malagasy, and not merely from a European, point of view. But, whilst working for the government continually, and sympathising with them in matters in which many of us were divided in opinion, his fealty towards the L. M. S. never faltered. He was deeply attached to our Society, and has laboured hard to the end in its behalf. He assisted in the completion of the Church where we are now assembled; he built the Memorial Church at Fàravòhitra and the present one at Analakely; he superintended the erection of the Hospital, some of the mission houses, and several important village churches; he carefully surveyed and mapped all the principal places in Imèrina, with the roads leading to them; prepared a similar map of the places on the road to Fianàrantsòa, as well as several towns in the neighbourhood of that capital; and although his map has been superseded by one more complete in detail and general finish, yet it is not too much to say that but for Mr. Cameron's assistance, freely and generously given, the latter could never have been produced.

But the journey to the Bètsilèo was too much for a man at his advanced age, and it would have been better had it never been undertaken. He was weary and almost worn out when he returned, and has scarcely been well long together since. It has long been evident to us all that he was breaking up, and that he could not

last many more years. His illness three or four months ago shook him exceedingly, and, although he recovered comparative health and strength, he himself evidently felt that his end was drawing near. It is only a short time ago that he requested me to take away the things he had at Analakely belonging to the College. About the same time he stated that he could no longer go about as before, but as he had been teaching from the Bible for many years, and had kept notes of the lessons he had given, he should like to occupy his time a good deal in re-writing them, and publishing them in a permanent form for the use of the Malagasy teachers and preachers. He thought they might be useful, and it would be something to leave behind after he was gone. To the last he has been working at these lessons; often while in bed he has been engaged upon them. His heart was set upon getting them put into print while he lived. I believe the whole or nearly the whole of those on the Four Gospels are now ready for the printer. He has not lived to see the full accomplishment of his wish, but it is to be hoped that, as a mark of our respect for the dead, his last most earnest and steadfast desire will be faithfully fulfilled.

Mr. Cameron was altogether a remarkable man. I believe he was mainly, if not altogether, self-taught. And yet how extensive his knowledge! as a builder his experience was great; he belonged however more to the old school than to the new. He believed in substantiality more than beauty of outline.* He was also well acquainted with many of the physical sciences, and delighted in teaching them to such of the natives as found pleasure in listening to his instructions. He knew something of chemistry, he was well acquainted with physics, he took great and perhaps special delight in astronomy. Our annual almanack has depended hitherto solely upon him. How delighted he was to have to tell the natives beforehand of an eclipse, whether of the sun or the moon! We all remember his enthusiasm in respect to the recent Transit of Venus. How he tried to explain to the Malagasy the reasons and importance of its occurrences. When the morning came he sent to call me, and when I got up to Faravohitra Church-yard, although it was only five o'clock in the morning, he was already there waiting for the sun to rise and the clouds to break. Though he failed to see the sun at the time of first contact, he watched the final passage of the planet from the edge of the sun's disk, and made calculations, which he sent to the Astronomer Royal at the Cape.

[* Notwithstanding this, however, the two palaces upon which he was engaged shew a minute and accurate acquaintance with the classic styles; the timber palace is most picturesque in general outline and detail, and the stone work of the great palace reproduces most faithfully and effectively three of the orders of Roman architecture. ED.]

But if his intellectual faculties were of a high order, so were his moral. He loved truth and hated falsehood. He believed thoroughly in the Bible as the great moral force which alone is able to make a nation great and strong. Whilst engaged in secular pursuits and studies he was, as in former years, perfectly at home in his Bible class, whether at Analakely or at other places. He taught a class almost to the very last in the Analakely Sunday school, and took great interest in the spread of the gospel throughout the country. In his theological opinions he was liberal. He held most firmly to the great fundamental truths of Christianity—a full and free redemption through the sacrifice of our blessed Lord on the Cross. He was not given to speak much of his own religious experience; he was too reserved for that. But we do know that he was a true and firm believer in the Lord Jesus Christ, and that to the last his whole trust was in Him.

Mr. Cameron died as he had lived, quietly and calmly. We were all surprised when we heard of his death. On Tuesday he had a severe attack of inflammation, but on Wednesday he was much better. On Saturday afternoon I visited him, expecting to find him recovered, but on going into his bed-room was grieved and shocked with the change that had taken place. He seemed thoroughly conscious, but too low and weak to notice much; he sat up in bed for a few minutes, but it was evidently too much for him, and he asked to be laid down again. Soon afterwards I left, to see him no more till I looked upon his corpse yesterday. Whilst there on Saturday afternoon I could not help feeling that he would not long survive, but I did not think his end was so near. As the night drew on it became more and more evident that death was approaching. After midnight he became less restless, and dozed a great deal until about 7 o'clock, when he quietly and gently breathed his last, and entered into rest.

We could all of us have wished that he had lived long enough to have returned to the Cape, and have passed away surrounded by all his family; but it has been ordered otherwise, and it is well that it should have been so. He loved the Malagasy with a love very unostentatious, but very real and strong. During the many years of his absence his thoughts were with the people here, sympathising with them in their sufferings, helping them in their needs, and longing for the clouds of darkness to pass away. And when his hopes and prayers were realized and the way opened for his return, he felt that this was his place. His heart had always been here. It had been endeared to him by many close and tender associations. Here he had spent the first years of his married life; here his children had all been born, and here some of them had died. Here

he had laboured, and taught, and achieved success. He belonged to Madagascar more than to the Cape, and it is well that here, among the people of his choice, the people whom he has striven so long through storm and sunshine to enlighten and to help, he should die, and here be buried on the spot where his first home in Madagascar stood, where he spent the first years of his missionary life, and where some of his children lie buried.

But we must not suppose that in coming out again it was an easy thing for him to give up wife and children and all that he held dear at the Cape. To one who knew him, it was easy to see that he was a man of strong family affections, though not the man to reveal them openly to others. I remember how sad he was when intelligence first reached him of the death of his wife, who had been united to him for more than 30 years, and how this sadness was again renewed when the wedding-ring from her own finger reached him here in his loneliness. We all know how much he loved his daughter, who gave up the society of her friends and relatives to help and comfort the old man in his solitude. It is only a few months ago that I heard him speak with fatherly pride of his only son, who has won such a high and honourable place for himself at the Cape.

To his family far away it will be a great sorrow when they hear that they will see his face no more in the flesh, but it will be a consolation to them to feel that he was affectionately nursed and tended by her who now mourns his loss ; and that he has passed away honoured and revered, and esteemed and loved by so many who have learned his goodness and his worth.

We could not have expected him to live much longer, he had more than passed his threescore years and ten ; but nevertheless, for a time at least, he will be sadly missed. The government will miss him as a friend and helper, and as one who always had the best interest of the country at heart ; the natives generally will miss him, as an old and well-known friend of the Malagasy ; the church at Analakely will miss him as a fellow-member, a teacher, a guide and helper ; we shall all miss him at our meetings and in our work ; the old house at Analakely, his former and latest residence, will look sad and dreary without his well-known and always cheering presence. We all mourn his loss to day as one who has been a kind-hearted, gentle and cheerful friend and fellow-worker. Those who knew him least honoured and esteemed him ; those who knew him most admired and loved him.

FARAHANTSANA, ITASY, AND ANKARATRA:

SCRAPS FROM A NOTE-BOOK.

FARAHANTSANA. Nov. 30th, 1874. Left home a little before seven this morning. Crossing the rice-fields to the west of the town, we gained the bank of the river Ikopa, whose course we followed for many miles. At length we reached a large extent of marshy ground, where girls were busy catching small fishes in hand-nets formed of rushes. Two girls, waist-deep in water, had charge of each net; grasping it at each end they dragged it through the water, while attached to it by a cord and trailing after, was a large spherical jar, into which they popped the fish at every haul. There we left the river-bank for a time and turned off over a spur of high ground, past a market called "Monday," close to which stood the chapel, whence we could hear the children's voices reciting their lessons. We continued our way past several villages, when suddenly a very beautiful view burst upon us of miles of level valley, reminding me of the Lea meadows, with stretches of high reeds streaking with deeper colour the light green carpet of grass, groups of cattle picturesquely scattered here and there, the river meandering hither and thither over the plain, while high above all, at the northern extremity, rose the huge hill called Ambohimanôa, crowned with ruined walls.

After some enquiries, we descended to the plain, and struck straight across to a low headland on its western side, where we were told

the river Fito enters the Ikopa. On nearing this, we found a canoe manned by two boys, who were collecting fodder for cattle. They took us across the river, and on ascending the rising ground we could trace the two rivers, which, ten miles to the south, came within half a mile of each other, but separating again do not meet till they reach this spot.

We now struck north for Ambohimanôa, to the summit of which we climbed. This was once a large town (as towns are here), with the remains of two or more surrounding walls enclosing a large space, with traces of stone foundations of houses, and what seems to out-last every other vestige of man's work here, the deep narrow-mouthed rice-pits, now full of beautiful ferns. The hill seems to be mainly composed of *vato-didy*, a soft red stone or hardened clay, used by the people to a small extent in making lamp-stands, blocks to support cooking utensils, etc., and has lately been introduced into outside work in some of the larger buildings of the capital.

But the view from the summit was wonderful, mountains and peaks wherever the eye turned, but reaching their highest elevation in the range of Ankaratra, to the south-west; and immediately below, the valley we had just crossed, with its three rivers, which, uniting into one, turned round the hill on which we stood and lost itself again among the hills to the north. A steep descent brought us quickly to the river again,

at a spot where a canoe was at hand to take us across, and getting once more into my palanquin we quickly trotted over some three or four miles of uneven ground till we reached this place.

The Ikopa here makes a plunge over a steep bed of rock, perhaps falling some thirty feet, and continuing to fall during the next mile to a much lower level. The main fall is very pretty, hardly grand unless in flood time; at present it is divided by groups of rocks into three channels, each of which in its fall is very beautiful and of quite different character from the others; but no one view of the whole can be obtained which will compare with falls to be seen in the forest.

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Ambôhibelôma is one of the real old towns remaining on the summit of a steep high hill, the topmost point being crowned by the palace of the old kings who at one time reigned supreme in this part of the country. When, however, Andrianampôinimèrina commenced to subdue and annex all the tribes about him, the king here being unable to offer successful resistance, fled to the west, and remained there during his life, while some royal favourite was placed here in his stead. His descendant is still here, and in the position of pastor of the church. He has followed the example of our Henry VII., and made peace by taking in marriage the present representative of the old line of kings, a good and superior woman, and a help to her husband in his church work. A noticeable feature of the place is the large number of fine handsome *Amontana** trees, which

* A large handsome tree, allied to the *Acacia* family of plants. It has glossy leaves, much like those of the india-rubber tree. ED.

surround the upper parts of the town, and give them a pleasant picturesque air unusual hereaway.

Isdamâhamânana, Dec. 2nd. Last night we made up for previous want of sleep, and did not get away very early this morning, and only made a short stage over the hill to Ambâtolevy to dinner. We came somewhat out of our way in doing so, in order to reach a stone bridge by which to cross the swollen river, too deep to ford. This is one of the many stone bridges built by Radama II., and of which I suppose there is not one left in good condition. The arches are generally semicircular and high, but the pathway not more than four feet wide, and the whole built of small stones. It is rare to see a perfect arch, including the coping, and rarer still to find one which has not very much settled out of the perpendicular; the place of the broken arches is supplied in this case, where half the bridge has fallen and only two arches, in bad condition, remain, by an embankment of stone and earth, held together by stakes, run out from the opposite bank to make the passage complete.

Since dinner we have passed through some very beautiful scenery among the woods of the *Tapia* tree, on the leaves of which the silk-worms feed. I was struck, too, with the large number of fine *amontana* growing, singly or in small groups, in the neighbourhood of the villages.

This town, which we reached about five o'clock, is completely surrounded with a bright belt of green *Avidvy** trees. In the fork of the trunk of one immediately in front of my house is what looks like a great mass of hay, perhaps

* Another species of *Acacia*, but with smaller leaves than the *amontana*. ED.

three feet across, and as much or more in height. I supposed the people had been storing their fuel there to be out of the way, but was told it was the nest of a large bird called the *Takatra*. We often see the bird among the wet rice grounds; it is a species of heron or umber, with a tuft of feathers behind the head.

My good landlady sits near me as I write, twisting silk. She has already removed the little spines which are found in the cocoons, and takes the latter, and pulls them each out into a mass of light down; and now taking up the little puffs one by one and opening them out, twists them into a thread with her fingers, clearing off any imperfections with her teeth, and winds it on a small bamboo stick some four inches long, into which she has thrust the little finger of her left hand. She is amused at my wishing to bargain for her half-covered stick to carry away as a specimen of native manufacture, but none the less pleased to receive a small piece of silver in exchange for it.

Ambaniatavy, Dec. 3rd. We left the good lady at her cocoons this morning, and struck straight across country for Ambôhimiangara, the highest mountain in this direction. After a two hours' run we reached its foot, and another hour brought us to the summit. It is a kingly hill, higher by head and shoulders than any other near it, its crown of white stones rising some eighteen hundred feet above the lake lying blue at its feet. At rather more than half-way up the ascent, we passed for some distance along the top of a precipice, which, some way off, appeared like a huge wall one hundred feet high, of a soft silvery grey colour; while below us the ground

sunk sheer away into the valley.

The view from the summit was magnificent, the centre of the whole of the lovely lake Itasy embosomed in its bright green hills, a pearl encircled with emeralds, with mountains upon mountains in every direction as far as eye could reach; fierce thunderstorms were being marshalled hither and thither, and to be counted by the half-dozen wherever the eye turned. Now and again they formed close at hand, threatening us in our lofty watch-tower, but turned aside and passed away down the valley to the north in a deluge of rain. Ankaratra's highest peaks were lost in clouds, but Inanobé rose sharp and square against the southern horizon, while away to the north were many strange unknown points. After spending an hour or more on these summits, where, by the bye, we found sundry remains of divinations practised by these poor ignorant people, we set off to descend on the western side, the hill so steep that we had to go "en zig-zag." The whole mountain is a mass of quartz; where the rocks protrude it is toned down to silvery grey by lichens, but where the rain has washed it away, it appears as coarse sand and pebbles of the purest white, with an occasional speck of pink. We had now a good ride along the north-western arm of the lake to this place. The view of mountains and water as we drew near was extremely lovely. The end of the lake, forming as it were a little lake in itself, and reflecting the deep blue and white masses above, lay calm in the bright sunshine, encircled with rich green hills, while clusters of houses, embowered in peach and other trees, grouped themselves around its shores; here and there a canoe's dark line among

the sedges showed where the fisher was at work with hook and line for the morrow's market; and across the meadows to the right a herd of cattle was slowly wending its way to fresh pastures. Altogether it formed a *maha-te-sketch indrindra** piece; but my men were tired and drenched by a shower we had just encountered, so we held on our way. On arriving here I took advantage of the daylight to sketch the outlet of the lake, where the waters pass as it were through a gateway of boulders into the river Lilia. Across the low dip in the hills opposite appears the main part of Itasy, this end forming a long arm which bends round a central hill to this point.

Friday, Dec. 4th. Went down the Lilia as far as the waterfall at Ambôhipô. A more beautiful fall I think I never saw. The river, broken into three streams, falls in foaming white masses over an edge of black lava some fifty feet deep. The whole bed of the river for a mile above is of the same black character, the lava broken in innumerable blocks, and setting out in vivid colour the verdure on the river banks. We viewed the falls from a steep bank of shrubs and trees, which greatly added to their beauty. We found among the many ferns growing in the clefts of the rocks one which had not been seen before, making the two hundredth variety in the collection at Fàravôhitra! We now turned back again towards lake Itasy, and crossing the river, ascended the central hill noticed yesterday to Ambôhidràno. I walked on to the most prominent point to get observations for mapping the lake. It lay deep blue round three sides of us, with its everlasting mountains round about, with gardens

of fruit-trees nestling at their feet. After dinner we left Ambôhidràno, and skirting the western shore of the lake came to this place, Môra-tsiàzo. On the way we passed for some distance through a lane between high hedges of prickly-pear in fruit. There must have been tons of fruit. I never saw the like: they were hanging, round and rosy, by thirty and forty in a cluster, and looked so tempting that I ventured to taste them. The men gathered me three or four, carefully rubbing off the spines, which are most troublesome if they enter the skin. I might get to like them if there was nothing better at hand; in flavour they are something like an unripe gooseberry, but scarcely so acid. On reaching this place I went down to the water's edge in hope of finding a canoe to take me across to a high promontory on the south side, where I might do a little "observing." For some time, however, no canoes appeared, except such as were employed in fishing, and which were too small to venture out into the open. Whilst waiting on the shore a stiff shower came on, when it was curious to see the occupant of every little boat put on a huge hood made of mats sewn together at top and back; shielded by these they defied the rain and quietly continued their work. At length we hailed a large canoe which was passing at some distance out, and having made a bargain with the owner we set off on our trip. A handful of grass in the bottom of the boat formed our seats, while a rower, with his spade-like paddle, knelt, one at the bow and the other at the stern, and away we went, now in the open, now cutting our way among the reeds, or clearing a path through fields of

*"Causing to wish to sketch exceedingly."

blue water-lilies. The rain clouds quite hid the further end of the lake, while patches of blue sky were still visible above, and the foot of a brilliant rainbow stood up on the apparently boundless water and was lost in the clouds above.

I am told here that Itasy was once a huge swamp, and that its becoming a clear lake is within the knowledge or perhaps the traditions of the people. A very large extent of swamp at present exists on the south side, and a little also at the north-west corner.

Mahatsinjo, Dec. 5th. We have only made a short stage to day, leaving Itasy, and striking right through Mandridrâno to Ambâlavâto, and then to this place. Ambalavato is a singular town, surrounded by two or three concentric walls, built of dry blocks of lava. The gate is at one side, where a narrow passage is made through the outer walls, and the inner one fitted with folding doors. The place appears to be the residence of the great man of the district and his numerous dependents, rather than an open town. I found his lordship in conclave with his wise men round him, all squatting on the floor, and transacting business relative to some Mozambiques.

My present resting-place is a large town, the largest I suppose this side of Antananarivo, and the capital of Mandridrano, and abounds in cattle, pigs, and children. Our road to day led us past a great bare space on the high ground where a market is held every Monday. Close to this was pointed out a small hollow in the hill where the cold-blooded slaughter of a number of people took place soon after the death of Radama II. A large number of the inhabitants of Mandridrano refused

to acknowledge his successor, having been persuaded into the belief that he was still living. Steps were at once taken to bring them to submission. On one occasion the inhabitants of a rebel village presented themselves before the officer charged to quell the insurrection, bringing a quantity of food, rice, poultry, etc., in token of submission; he received the present graciously, and then ordered his soldiers to spear to death the poor unarmed people. They drove them down into the little hollow above-named, and there carried out his orders. The deep green of the grass, with a bleached bone here and there attested the truth of the story. There are many stories told of that terrible time: of an innocent man ordered to be shot, but the gun could not be made to fire. "God protected him," said one of my men reverently on hearing of it; of another man who spent several days in hiding among the reeds by the side of lake Itasy, being in constant fear of crocodiles below, and searching soldiers above.

Fenoarivo, Dec. 8th.—We were off in good time this morning, and up the hill behind Masondray, called Ambôhitsarabê, a stupendous crag rising 1,500 feet above the river Kitsamby. The upper part of the rock is in places perpendicular, and on the summit are the traces of several former villages. Masondray, where we had rested for the night, is on high ground itself, so that the ascent to the summit of the hill is very easy, and does not at all prepare you for the view down into the deep valley below: the river winding in its tortuous course, and a thousand hollows worn deep into the flanks of the hills by the streams which feed it. The descent to the river, and the ascent again on the other side,

were very toilsome, but the bearers worked away manfully, and at length we got over the edge of the valley, and had a good road before us the rest of the way.

This town has obtained some notoriety of late, and is looked upon in the Capital as a very bad place, inasmuch as about two years ago a party of men went hence and made a raid on the Sâkalâvas to the west, bringing away a large booty in cattle. The government sent down an armed force, and took up to a place near town a considerable number of the inhabitants, where they were required to inform against the ringleaders. Three men were specified and brought back here, and executed by spearing. Most of the inhabitants fled or dispersed about the neighbourhood, but the Queen ordered all to return home and re-occupy their village, where they have since lived in peace, probably congratulating themselves that, thanks to the more enlightened and humane sentiments implanted by Christianity, no more of them had to pay the penalty of their lives for their misdeeds.

I was awakened in the dim early dawn next morning by the most pitiful weird wail of a boy, repeated again and again: "Make haste my mother;" "Make haste my friends." The tone of grief in which it was uttered was truly heart-rending, and on going to the window to enquire of the passers-by, whose hurrying footsteps I heard, I was told that a child had died during the night, and it was customary at dawn to commence the wailing of the relatives. First one and then another took the lead, now a young voice, full and shrill, with a low murmuring accompaniment by others; now the indistinct utterance of an old man bewailing his loss, or again, that of a female,

pitiful and sad. They kept this up with but little intermission while we remained, and we were very glad to get away and escape the melancholy sound.

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Ambôhipiarêna, Dec. 15th. I left Antôby this morning, S. C. accompanying me some two and a half hours' ride to some hot water springs on the edge of the river Sasârotra. The place is worth a visit, a little level space, perhaps sixty feet in diameter, surrounded by rocks and bushes, with a dozen or more springs of hot water bubbling up here and there, so hot that we could not bear to keep our hands in. The water appears to be impregnated with iron.

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Miantsoarivo, Dec. 18th. We only made a very short day's journey yesterday to Ambâtôfôtsy, where about eleven o'clock in the forenoon we surprised the elderly teacher in his work of colouring and decorating the pulpit and the upper end of the church. The good folks here have been putting up a new chapel, and our friend, in his coarse black shirt, was diligently engaged giving a finish to the decoration of the interior. Our worthy friend's efforts at decoration were by no means so unsuccessful as some that it has been our fortune to sit within sight of. On a pediment of purple, with broad lines of black, stood the *pol-pitra*, the lines of which were picked out with bright blue on a white ground. The remaining walls of the church were allowed to remain of the same colour as the floor or the ground outside, which, while not particularly soothing to the eyes, is rendered less obnoxious by the "dim religious light" which a lack of windows is as capable of producing as the more ordinary and costly plan.

After other conversation, we explained the object of our visit, viz., to climb to the summit of the neighbouring mountain range of Ankaratra. I had previously been up one of the higher points, but there were evidently much higher ones to the south, and as it has been an unsettled point as to which is the loftiest, I was anxious to settle the question. We had now approached the western side of the range in hopes of finding guides at Ambatofotsy who would take us to the summit. I therefore laid before our elderly friend what were my intentions and wants, and right well he served me, running about from hamlet to hamlet in search of such young men as he deemed likely to know the mountain paths. But it was a busy time with the people, who were engaged planting their rice, and it was not till we had waited a considerable time that he brought a youth to come and talk about it. Thereupon ensued a conversation as to what we wanted : was it to go to the summit, or only to the base of the summit? and particularly, was there any pork in our luggage? for in that case his venturing to go was out of the question. We assured him that we should take no pork with us, so that he need not fear; but in the end he declined to go. Then our fussy friend was off again, and presently brought another, who would, perhaps, go so far as to point out the summit, but not to climb to the top, not if I should offer him a dollar even. And so we wasted our time, one and another coming to talk about it, and finally declining to venture. There evidently was a deep-laid fear of doing anything which might call down the vengeance of the gods of the hills, in the form

of terrific tempests, waterspouts, etc. And how did they know but what the authorities up there might be highly offended at their taking a foreigner up, when pigs and their flesh were *faly* (tabooed)? The people here even, which is within a day of the capital, expressed their great surprise that we had been able safely to pass right through the dreaded region unharmed. As we found that we could not get good sleeping quarters nearer to the mountains than Ambatofotsy, we decided to remain the night there; and hoped that, meanwhile, some of the young men about would consent to guide us on the morrow. Eventually two men agreed to take us.

We were astir at half-past four this morning, and when about to start, on enquiring for the guides we found that one was poorly and the other had not turned up. There was nothing else for it but to go without, so we set off, intending to find our way as we could. We had not gone far, however, across the valley before we saw two men coming quickly after us. They proved to be our guides, and as they came up, the one with whom I had made the bargain explained that his companion had not known of our having "shaken hands" over the business, or he would not have excused himself on the plea of illness!

We now made our way across the heads of several fine valleys studded far below with numerous little hamlets, and up on to a high table-land with many little peaks around of volcanic formation; we travelled on, walking and riding for nearly five hours, till at last, on turning round a low hill which rose above the general level, our guides exclaimed: "There is Tsiäfajavona," and right before us were ranged a chain of

peaks rising higher and higher to the furthest and most northern. We stood on a sort of broad causeway, the only easy way to the summit, and from which, to right and left, the ground fell steeply away in deep valleys, whose streams flow respectively to north-west and south-east. Our guides were reluctant to go further, so I shortly dismissed them, and climbed the first and most southerly peak, 8,368 feet* in altitude. This was clearly not the highest point, and we set off skirting round the steep sides of the conical hills in a northerly direction, till we reached a point 8,618 feet; but, exhausted though we were with the hard and continuous climbing, there yet loomed a higher point some distance further north, so calling on my poor fagged men, we again descended, and again climbed to what proved to be the summit of the range, and, I suppose, the highest point in Madagascar, 8,763 feet above the sea. Now we saw the peculiar plan of the range, there being, in fact, two ranges lying in the form of a cross, the intersection being marked by a small cone. From the east the ground rises gradually in long sweeps of rounded downs, but to the west there was a perfect tempest of mountain peaks of all manner of shapes, bounded at the furthest visible limit by a chain of strange, weird, contorted rocks, a good day's journey away. Away to the east the river[●] lay mapped out over the plain, which from that height appeared beautifully even and smooth; having travelled over it, I was surprised at its appearance. To the south we saw hills more than half-way to Fianàrantsoa, and to the

north lay lake Itasy and its grand mountain, backed up by innumerable unknown hills beyond. The capital, too, was distinctly visible, and starting from it I obtained a good set of observations.

My men had enjoyed the joke immensely yesterday, when the question of pork was raised by the natives, but as we drew near these mysterious heights, they did not feel quite so easy in mind, and on my talking jokingly about it they begged me to be silent. But now it so fell out that we were on the summit together, and having become used to the mountain tops, and having had an hour's stiff climbing among them, they were the more ready to listen to reason, and were a little ashamed of their previous fear.

We ascended yet another point, Ambôhimirândrina, a considerable distance to the north again, which had been spoken of as possibly higher than this, but we found it to be nearly a hundred feet lower.

The wind was bitterly cold, and we were cold and hungry, and glad that the remainder of our way here was, easy going, a three hours' run over smooth descending downs. We passed our baggage before we got in, and found that the poor fellows had missed their way, and had to retrace their steps; and that, after all, pork in the shape of lard, had been carried unwittingly over a part of Ankaratra. These old superstitions take a long time to root out, as may be witnessed at home in out-of-the-way places, but our going up Ankaratra may be one little help towards their removal.

WM. JOHNSON.

NOTE. The Map accompanying this paper has been drawn by Mr. Johnson from his own observations, and lithographed and printed by Mr. Johnson. ED.

* I give the figures as I have since corrected them with Mr. Cameron's help.

NOTES ON IKONGO AND ITS PEOPLE.

AT the time that Radàma I., king of Imèrina, made the power of the Hovas felt in the Bètsilèo, some of the tribes (without resistance) swore allegiance, and even presented the *hasina* (dollar of allegiance) on his first appearance among them. The Isàndra was the first tribe to bow to the Hova yoke, and they have accordingly ever since been considered the senior tribe, and in all official and formal meetings they take the first and most honourable place. The Ilalàngina and Iàrindràno, on the other hand, gave very much more trouble to the king of Imerina; and active warfare continued with varying success for many years; although the arms of the Hovas were very superior to those of the Betsileo. This may be accounted for by the nature of the country. A casual visitor could not fail to be struck with the naturally-fortified spots chosen by these people for their villages. With very few exceptions the Betsileo villages are on high hills, and on the summits of rocks, the ascent to which is often extremely difficult, and winds through (in some cases) quite a quarter of a mile of prickly-pear, impenetrable to bare feet and half-naked bodies. The wonder is, not the trouble they gave the Hovas, but that they were ever subdued. The Ilalangina was the last tribe to submit, being traditionally the more warlike, and constantly engaged in petty feuds, village fighting against village, and organizing cattle-stealing raids upon each other.

Bordering the Ilalangina and the Iarindrano to the east is the great forest, extending from the extreme north of the island to its most southern point, forming a belt of varying width between the central plateau and the low-lying plains around the sea-coast. The people inhabiting the southern forest region appear to be, in many respects, different both from the coast tribes on the one hand, and the Betsileo on the other. The difference of physiognomy is so marked that no one, after living here a few years, could mistake one for the other. Their language is also a separate dialect, having many different words, and very many words modified in sound: so much so, that on a recent visit I was amused at the difficulty a man brought up in the Capital had in making himself understood and in understanding a Tanàla, as the people residing in this part of the forest are called.

The northern part of this forest district is under the government of Raòvana, the queen of the Tanala, as she is called by the Betsileo

and her own people. These have submitted to the Hovas since the time of Radama I., who established Raovana in her position. Farther south, however, is a clan of hardy daring men, the Ikongo, who banded together to resist the inroads of the Hovas, which they successfully did on more than one occasion, sustaining one siege of eighteen months, and another of twelve months, in both of which the Hovas lost considerably, and eventually withdrew ingloriously. Since this last siege, although nominally acknowledging Rànavàlona as queen of Madagascar, there has been no real submission; and to the present time they remain an unconquered people, having a king, prime minister, governors, and judges of their own. The nature of their country has greatly contributed to this independent spirit, even if it cannot be said that their hardihood is altogether owing to the boldness and isolation of the land in which they were born and nurtured. The inhabited part of Ikongo forms a long narrow valley or basin, about 60 miles in extent from north to south, and about 15 or 20 miles from east to west. It is bounded on all sides by ranges of high hills; those on the east and west forming part of the general mountain system of Madagascar; and the lower hills on the north and south being spurs from the longer ranges. On all sides there is a forest, grand and beautiful, but so dense as to be almost impassable; the roads, or rather paths, are so narrow and so closely overgrown, as to preclude the possibility of two people walking abreast. The difficulty of travelling is further increased by the broken nature of the ground, and the trunks of fallen trees being allowed to remain as they fell; in many cases forming a barrier anything but pleasant to overcome. The forest on the east is eight hours' journey in width, so that the "gate of the Ikongo" is a real protection. To the naturalist, the fauna of this dense forest does not offer much that is interesting, for the one point that strikes the traveller is the solitude and quietness; the natives call it "the quiet forest." Vegetation, however, is most luxuriant and beautiful, and when standing in one of the many open glades, into which the sunshine can penetrate, the prospect is all that is enchanting; but once in the dense, damp, semi-twilight again, one cannot shake off a certain creepy, dungeon feeling; the superfluity of the beautiful creating the repugnant. It is with a sense of relief that the traveller emerges into either the rich green verdure of the lower plain, or upon the more bleak and rugged table-land on the west. The forest is gradually being encroached upon, for the purpose of forming fresh plantations of maize and sweet potatoes; but why the people should burn down so much timber that could be employed for building or other purposes, merely to plant maize, when the whole valley is open to them uncultivated, cannot be accounted for, except on the score of laziness and an utter indifference to the future. The

former is most probably the ruling principle, as it is far easier to set fire to a patch of forest, and when cold to drop the corn into holes dibbled in the ashes, in which it grows rapidly, than it is to prepare a piece of clear land by digging. In the same way the rice is grown in the Ikongo, where instead of being planted and constantly kept under water as in the Betsileo, it is sown like wheat on the hill-sides.

The food of the people resembles that of the Betsileo and Hovas, and consists of rice, manioc, sweet potato, beans, and a species of millet. Abundance of fish is caught in the rivers, and there appears to be no want of cattle and poultry; but there are no sheep or pigs. The people say that if they tried to keep pigs, they would soon join their friends the wild hogs in the forest, and themselves become wild.

Their clothing is of the scantiest description, and consists of mats, plaited from a soft rush called *harèfo*, which grows in such abundance as to form the principal, if not the only, article of trade with the Betsileo on the western border of the forest. For the use of the women the mats are made like a sack open at both ends, are slipped over the head, and tied with a piece of bark round the waist. For the men they are cut and sewn into the shape of a jacket with short sleeves, and open in front. Soft as the rush is for a rush, this must be anything but a comfortable dress.

Their burial customs are peculiar. They make no tombs, as the Betsileo and Hovas do, but bury their dead in the forest with no other mark than a notched tree to keep the spot in remembrance. The carrying of the body to its last resting-place is accompanied with yelling and screaming; but I saw no ostentatious mourning and weeping as with the Betsileo. At certain places on the road the body is placed on the ground, and a series of games is commenced, in which wrestling and the spear-exercise form a prominent part. Burying is called "throwing away the corpse."

The population I should estimate at between eight and ten thousand, and that, in times of peace, is scattered over the whole area of the country in small hamlets of from 12 to 30 houses. But when a rumour of war reaches them, they at once assemble in their fortress. This consists of a long flat-topped hill, very precipitous on all sides, especially on the west and north, where the faces of the cliffs are perpendicular masses of smooth granite. The hill is about five miles long, and about 1000 or 1500 feet above the level of the plain. On the summit are five towns, the one to the south being apparently nearly as large as Fianàrantsòà, with some good-sized houses. Two streams of water take their rise near this southern town, and

flow along the whole length of the hill, descending in a clearly defined cascade, near the northern extremity. It is principally owing to this fact that the people can effectually defy all siege, as they can plant and sow as well on the top of the hill as in the valley, whilst the only ascent is so narrow and difficult as to require but few to guard it against an assaulting army. Several guard-houses are built on long poles, at short intervals along the eastern part of the hill. Each guard is furnished with a gun, usually an old English flint-lock, and in such a condition as to be equally dangerous to the man using it as to the enemy shot at. Still, all attempts at sudden attack could be frustrated, more especially as the roads in every direction through the country are under a complete system of surveillance. Each village in fact has its own chief, judge, and guards, even though there may be but five or six other families in the place. Every man when travelling carries one or two spears, which, although guns are used, are their principal weapon, and in the use of which they are extremely expert. They also use shields, round, made of wood, slightly convex and covered with raw hide, with a handle in the centre of the back, but with no sling for the arm. In the use of this some have gained a strength and suppleness of wrist quite astonishing.

Polygamy is practised among them, and the number of a man's wives is determined by his ability to keep them. Ràtsiandraofana, the king, has ten, and many whom I questioned had three, four, or six, according to their wealth. Marriage is contracted at a very early age; even earlier than in other parts of Madagascar. In my last visit I was quite taken aback after chatting with a boy and girl, perhaps half-grown, to find they were not brother and sister, as I supposed, but man—no! *boy* and wife.

Their religion, if they can be said to have any, is a blind superstitious belief in a superior Being, who is able to kill them, and destroy their rice and houses with lightning, and drown them in the floods of rain; but they had never thought of Him as the maker of the earth and all things, still less as a God of Love. Each Sabbath day however that I have spent in the country I have held a service, though ostensibly for my own men, yet so arranged as to matter and explanations as to give the stragglers, of whom there were sometimes 40 or 50, a good notion of what our religion consisted. For, in my first interview with the king, he very decidedly interdicted the "praying to the Baptism," a notion (very misty) which he had obtained from some sham Hova traders, who after telling them, as I suppose, that they had been baptised, had in a cold-blooded way murdered the men who came to trade with them, and took their wives

and children as slaves. So he wanted to have nothing to do with the religion professed by those who treated them in that manner. I then felt I had a good opportunity of telling him some of the truths of Christianity; and at the close I said we only prayed to one Being, that is God. But I failed to a great extent to shake his determination not to have anything to do with the praying. So rather than be refused altogether I thought it best for the rest of my visit only to speak of the teaching, and not mention the "praying," feeling assured that as the principal reading-book will be the New Testament, they will, in the mere endeavour to learn to read, gain much of the knowledge they seemed so anxious to keep out of their country. Ratsiandraofana gave me permission to go and come amongst them whenever I like, and not to wait for guides; that I might send a teacher, if not a Hova, and that when I came down again they would be glad to see my wife, and to have their wives and daughters taught needlework, etc.

Their great desire is not so much for enlightenment, as for the power, which they feel to be a great one, of reading and writing, to save them using the troublesome and untrustworthy method of conveying all messages by word of mouth. This plan of communication nearly led to serious consequences in my latter visit, when on account of a false statement made by the bearers of a message, a rumour was set afloat to the effect that they were on the eve of sustaining a siege by the Hovas. As was perhaps natural to a suspicious people, my return amongst them was immediately connected with the unpleasant intelligence, and the chief people from all parts were called to attend a kind of parliament by the king. Our bearers were so frightened as to be on the point of leaving my wife and me to our fate, and running home for their lives, if we would not consent at once to return. By a little reasoning, however, I induced them to give up such a foolish and impracticable design, as I felt sure the whole mistake could be rectified, and no harm would come to them so long as they stayed with us. And so it proved, for I was able to shew the king that I had no connection whatever with anything done by the government in Imerina or Fianarantsoa, and reiterated my former statements, that my sole object in coming among them was to instruct them and supply them with teachers. When I reached Fianarantsoa I discovered the Queen had sent two representatives to examine into the state of the churches and schools in Betsileo; and that when they arrived in the town a salute of nine guns was fired in honour of the distinguished visitors, but who were attended by none but their personal attendants and bearers. This, by the time it reached the people in Ikongo, was exaggerated into an army under the command of two generals, bringing nine

cannon, and that, as all the tribes in subjection to Rànavàlona were at peace, their ultimate destination must be Ikongo.

The first teacher was sent to them in 1874. He was well received, and an evident desire for knowledge was shewn by the people. He went to the king, who received him kindly, called a meeting of the people, and told them he should like them to learn; but that he would not try to force them, as he knew they were busy with their rice planting. "Oh!" said one chief, "I wish to learn; so my wife and I will make the two first scholars." Then another and another joined, till there were eleven pupils in the first school in Ikongo. The teacher set to work to drill them in the alphabet, and after a day or two received a message from Rabòba, the second in command, to go to his town and let him hear what all this talk about teaching meant. Rafanahy (the teacher) went and explained why I had been there, and why he had come; when Raboba said, "I too wish to be a friend of the Vazaha (foreigner) who came here, and I will give you twenty scholars to begin with." This he did; and so the teacher had, in different places, thirty-one willing and anxious to learn; and there were many others desirous to receive instruction, but in towns the teacher could not reach.

In 1875 I took two trained Betsileo teachers down to the king, and was gratified with the kind and cordial way he received them, offering, without any suggestion from me, to build them a house and school-room; and as they were strangers and had no land in that country, he would supply them with all the rice they would require for themselves and families. This was not the only encouraging circumstance connected with this visit. A better understanding of my motives in coming among them seemed to exist than on the former occasion, and a decided spirit of inquiry about "the praying" had manifested itself. Although not willing to countenance openly my preaching to my bearers and any who liked to come, yet I found that both Ratsiandraofana and others had been listening outside the tent and house; and had, after the service, called the teachers and asked them to read several passages from the Bible to him. Their selections must have been directed by the All Wise, as they appear to have made a deep impression on his mind, and he has even gone so far as to retract what he said on a former occasion, and admit that the religion that teaches such things must indeed be good. Thus the good seed is being quietly, almost secretly, sown, and will with the Divine blessing, bring forth fruit in the hearts of the people, even without their consent.

GEORGE A. SHAW.

REMARKABLE BURIAL CUSTOMS AMONG THE
BETSILEO.

DURING my two years' residence in Betsilèo I saw and heard many strange things. But certainly the strangest I saw or heard of were the ceremonies in connection with the burial of the dead.

The reader must understand that the various tribes called Betsilèo, who inhabit the southern portion of Central Madagascar, were conquered by the Hova king Radàma I.; and since that time they have been in subjection to the Hovas. The people, however, pay very great respect to their own hereditary princes, of whom there are a great many. It is their custom to kneel to these petty princes whenever they meet with them, whether in house or field, street or market. A few of them seem to be more intelligent than the common people, and this may be partly owing to the comparatively milder treatment they have received at the hands of their conquerors than has been accorded to the people as a whole. The majority of them, however, are sorry specimens of humanity, mere brutes in human form; and it can only be from custom that such honour is given them. It is readily confessed by the Hovas that more deference is paid to these princes than is paid to the Queen herself; and at their death they certainly make much ado.

I arrived one morning at a village where one of these princes dwells; one of his grandchildren had died that very morning, and I found the people in an unwonted state of excitement. I was informed that I could hold no meeting in the chapel or village on that day, or for some days to come. Hearing that I wished to stay as a spectator of the ceremonies I had often heard of, the people very reluctantly gave me permission; and I was conducted to a house which would command a good view of all the proceedings. Seeing that it was only a child who had died, not so much ceremony was observed as is consequent on the death of a grown-up prince.

In the first place, a public meeting was called of the whole village and the surrounding hamlets; and then, in front of the residence of the grandfather of the child, the names of the dead's illustrious ancestors were called over by a man, leaning, while he spoke, on another man's shoulder. Both men were clothed in coarse dirty garments, but one shoulder of each man was bare.

On the dispersion of the people, two young bullocks were sent for from the fields, and they were driven with great uproar into a pit

fifteen or twenty yards square in front of the old man's house, and south of the house where the corpse lay. Two men then bound their outer garments round their waists, and entered the pit to "wrestle" with the oxen. In a very quick time, but after a hard struggle, each man threw his ox. They then very dexterously, but cruelly, turned the right fore leg of each bullock over its head, and locked it behind its left horn, and the left fore leg behind the right horn in the same manner. It was pitiable to see the bullocks in their struggles for the first few minutes, but they very soon lay as still as if dead. A small knife was then fetched with much ceremony from the house of the young prince's grandfather, which was close to the pit on the east. This knife was sharpened on one of the stones forming the walls of the pit. One of the bullocks was then killed by its throat being cut, but before a deep incision was made the first blood that flowed was carried on the knife to the grandfather to be licked; the rest was smeared on the stone on which the knife had been sharpened, and then the knife was used to make the deep incision, from which the blood flowed freely, and the ox was left weltering in its own blood close by the living one. During the time the bullocks lay in the pit (two hours) many preparations were being made in and around the house. In a little while, up came three men with two fiddles and a very large drum, all of native make, but of European models; and to "while away the sorrow of the relatives" these men went round and round the house, playing the most fantastic jigs imaginable to the thumping of this big drum at both ends.

In the meantime, men, women and children kept entering the house by the opening on the south, and leaving it by the one on the west. This house was of one story, and about ten feet by eight, with two openings about two feet above the ground, one on the south, and another on the west, of about 1ft. 9in. by 2ft. But for this occasion the lower part of the south window was dug out, thus making the entrance 4ft. by 1ft. 9in.

A procession of women, with no clothing upon them save a coarse rush mat fastened round the waist, and with their black, uncombed, curly hair standing out from their heads at almost a right angle (so stiff it was), then entered the house by the south entrance, carrying the possessions of the deceased prince; and the whole immediately emerged by the west entrance in the following order, the drumming and fiddling being recommenced with increased gusto. The sound was also increased by two men taking up their station to the north of the two oxen, one beating with his fingers upon a rude native drum about half the size of an English kettle-drum, which was hung in front of him, the other blowing a large shell.

First there were twenty-one women, each carrying something, and walking in single file. These possessions consisted of English plates of various sizes, shapes, and patterns, from a small tea-plate to a large soup-plate, oval and oblong, the common willow pattern, and one or two gaily coloured, but mostly white. One carried an ordinary penny looking-glass with tin frame; another had a green salt-cellar, and the last carried a small tumbler drinking-glass. These were all carefully carried in both hands and held before the breast. A shilling in England would have bought the whole lot, but doubtless they had cost many dollars here. Then came a clean, tall girl; her hair was combed and hung over her shoulders, which were bare; a striped outer garment (*lamba arindrano*) was fastened below the armpits and reached to the ground; she carried a beautiful native basket on her head, and rolled up above that a very fine rush mat. Then came a man carrying a hatchet. Now came the coffin; a long box covered with coloured cloth, and with a roof-like top (*trano-vorona*); on the ridge, and down the sides, and at the end, were arranged thirty solid silver rings, ranging from four inches in diameter to the size of finger-rings, and weighing from five or six ounces to half an ounce. Two women walked on each side of this coffin carrying ox-tails, which they waved constantly above and around the coffin. Then came three men walking abreast. Then three women on men's shoulders, pick-a-back fashion, and with a man on each side holding up a leg; these women were naked, but covered with a very coarse rush mat which would not remain in its proper place. These three women were the chief mourners, and their strange yelling makes me shudder as I now write more than four years after I heard it.

In that order the procession left the house, went round a few houses to the north and west of the pit, and then entered at the opening on the south-west. They arranged themselves round the two oxen; the coffin, however, was carried to the south of the oxen, and there brought to a stand; a small knife was again fetched, with which the throat of the remaining ox was cut; the hatchet which was carried was dipped in the blood, the covering of the body was lifted, and the blood taken up by the hatchet was smeared on the head of the corpse, and the corpse was carried across the neck of the slaughtered animal. The wailing, drumming, fiddling, and shell blowing was carried on during the whole of this time, and the procession left in the same order they had entered; but on the arrival of the corpse at the entrance of the pit, another stoppage was made. Then a man stationed himself under the coffin, two bottles of native rum were brought, and one was poured over him, while his companions received it in their open palms and drank it up. The man over whom it had been poured then took some in his

hand and anointed the head of the corpse. The other bottle was then divided among the men of the company, no vessel being provided, but each drinking as it was poured into the hollow of his hand.

These ceremonies had lasted so long that I was now obliged to leave, for I had a journey of three hours yet to make.

I afterwards made enquiries as to the rest of the ceremonies observed; they are as follows:—

The third day after death the body swells; it is then taken from the coffin, and rolled upon planks until it becomes all of a pulp. On the fourth day another ox is killed, and the skin from that and those killed previously are cut up into long strips. The corpse is then held upright against the beam of the house, an incision is made in the heel of each foot, and all the putrid liquid matter is collected in a large earthen pot or pots, and when nothing is left scarcely but skin and bone, the corpse is strapped to the beam and there left. Great care is taken of these pots, and the corpse cannot be removed from the house until a small worm appears in one of them; this sometimes takes two or three months in appearing. The worm is allowed to grow a little; then the body may be buried, and the killing of oxen is increased. The body is then buried with much state, and the earthen pot in which is this worm is placed into the grave too, and a long bamboo is put in the pot, an opening being left at the top of the tomb through which this bamboo protrudes. After six or eight months, this worm climbs up the bamboo, and makes its appearance in the town. It is called *fanano*; and is of lizard shape. Then come the relations of the dead, who approach this lizard, saying: "Art thou so and so?" if it lifts its head, that is an infallible sign that it is he or she. The plate the deceased last ate off is fetched, an ox's ear is cut, and the blood on the knife is carried along with some rum on the plate and placed before this *fanano*, and should it eat the blood and drink the rum then no more doubt can be entertained as to the identity of the thing. "Let us then go into the house" the people say, and a clean cloth is laid on the ground, the *fanano* steps upon the cloth, and is carried amid great rejoicing, killing of oxen, and feasting, into the town. After this the *fanano* is carried back to the tomb, where it remains, grows to an enormous size, and for ever remains the guardian of the town.

I do not at all doubt the correctness of this account, for I have seen many things that confirm it, although I have not seen the "worm" itself. I know the body is kept in the house; I have seen the bamboo and the earthen pot; and I have heard from the lips of

the chief prince of one of the tribes when his mother was dead : "She has not yet appeared in the earthen pot, and so I cannot bury her body." Of this prince's mother I know that for nearly three months from the time of her decease, as also the decease of her sister, and until the *fanano* appeared, the people in the whole district were not allowed to dig or plant. There was danger of a famine, and the Hova authorities were obliged to interfere and hasten the appearance of this *fanano*. I also know that more than 500 bullocks were killed during the time of mourning and rejoicing.

I also went to see these sisters lying in state. Both bodies were placed in the coffin, which was covered with the finest of linen. The ceiling of the house in which they were laid (about 18ft. square) had been removed, and the walls and roof, reaching right up to the ridge-pole, were also carefully covered with the finest linen, and the floor was covered with the finest mats I have seen in the country. Without exception, I think the house was the cleanest I have ever seen.

The coffins were laid in the centre of the house. There were nearly 100 silver rings on the sides of the coffins, of the same description as those I had seen before, and there were also the *coins* of twenty-seven nationalities fastened around the coffin ; among which were an English threepenny piece, American cent and dollar, etc., etc. Outside the house were two men beating drums, and a number of slave girls wailing and singing.

Much might be written about their tombs. They are very deep in the earth, some of them being as much as 60 feet deep, and are approached by a gradually descending passage opening some 40 or 50 feet distant from the tombs. The tombs of the rich are sometimes 15 or 16 feet square, and are quite on the surface of the ground ; and the four walls and roof are formed of five immense slabs, which are brought from great distances, and involve almost incredible labour. I measured one stone of pure granite with my umbrella, and carefully noted down the particulars when I came home. It was a little over 18ft. long, 10ft. wide, and nearly 3ft. thick in some parts. Five such stones make a tomb. These stones are obtained by burning piles of cow-dung on the top of rocks, and these slabs split off. I once was in a tomb 18ft. long, 14ft. wide, and 10ft. high, formed of five stones, in one of which, on the west, had been cut an opening, and a rude stone door, working in stone sockets, had been fixed there.

The superstructure takes various forms. Sometimes there are several pieces of wood, huge beams in fact, stuck up over the tomb, and carved from the bottom to the top. Sometimes a stone is erected as a memorial of the dead. These are of all sizes and shapes : some

straight and smooth, others crooked and rough. The finest I saw was almost circular, was 12 ft. in circumference, and I should think nearly 20ft. high above the ground. It is said to have occupied four years in making and dragging from the quarry to the place where it is erected. Sometimes these stones are covered with carved oxen and birds.

The more honourable superstructure, however, is a solid mass of masonry erected over the stone tombs which I have just described. These are square or oblong in shape, and about 6ft. or less high. A cornice is worked round the top, and on this are laid the skulls of all the oxen killed at the funeral, etc., regularly arranged. I have seen one, now rapidly falling into decay, on which were no less than 500 such skulls. The most symmetrical that I ever saw was a new tomb, on which in the outer square, were arranged 108 skulls of oxen in most regular order; every other skull being that of an ox whose horns had grown downwards. There were also two other squares of skulls arranged behind this one. It was a strange sight to see so many skulls of oxen, from the mouth to the tip of the horn, arranged thus, and bleaching in the sun.

There are a few other strange customs I noticed; and in some future number, should our magazine prove successful, I may write again. In the meantime, would it not be a good thing for all the missionaries living at a distance to note down all peculiar customs? as I am afraid that we shall soon lose all remembrance of old customs before the march of the Gospel; and while we thank God that He is bringing to nought so much that is connected with idolatry and superstition, yet, as matters of history, we should try to preserve from oblivion all we see and hear of connected with the old times.

J. RICHARDSON.



FROM TWILIGHT TO GROSS DARKNESS.

BEING CHIEFLY A NARRATIVE OF WHAT HAPPENED ON THE WAY,
IN A JOURNEY TO ANKAVANDRA AND IMANANDAZA.

FAR away westward of blue Itasy and the throng of old volcanoes at its outlet; beyond the river Sakay and a heated plain of tall, rank grass, often higher than the head of a mounted man, where two prone mountains and a sheer, craggy height are ever welcome landmarks; and farther still, beyond an unpeopled region of hills, wooded in all its hollows, and falling clear off at last in one long barrier line, there lies a mighty valley. And we first peered into it from the brink of that head-long eastern wall, wondering if any great sea-flood had ever poured between there and the answering heights, far-drawn in rock-breasted cliff, thirty miles nearer sunset across the void. Along those cliffs the Behôsy live, a harmless people, few in number, and little known, even here, except by name; and beyond them, down to the sea, are fighting Sakalava in their kingdom of Ménabé. Away to the north, the mountain walls open out on a stretch of seemingly limitless plain. This is the Mavohazo country, roamed, like Menabe, by restless Sakalava, of whom every mother's son is armed, and will fight—on very slight provocation. A gleam of water, as of a river flowing from that widening plain, threads the long valley almost throughout, but the weight of the stream comes down in a sweeping curve from the piled-up east, and quietly gets away out to the sea through a gorge in the Bëmaràha—that cliff-like range to the west. Between the

place where this river, the Imà-nambôlo, first sweeps down upon its unshadowed course and the valley's northern end, there is a small Hova town called Andrànonandriana. Another, much larger, lying just within the river's curve, is famous here as Ankavàndra, and there is a third nearly four days' journey to the south, called Imànandàza.* These are all outposts of the Imèrina government; each is fortified by a bristling high thicket of prickly-pear, each has a considerable settlement of friendly Sakalava loosely scattered outside, and each is in charge of a governor and lieutenant, to whom we had obtained letters of introduction from Queen Rànavàlona's Prime Minister husband.

There were two of us. One was a hale, grey-headed Friend, carrying a small tripod, and a trap to catch mountain-tops with, strapped to the side of his palanquin. In his breast he carried a most sleepless determination to make a map of the route. As for the other, he was not without concern for the mountain-tops, seeing that he generally helped to bag them, but he had also a rather keen interest in smaller game, and cherished slaughterous intentions respecting all wild-cattle, birds, and skulking beasts. No Quarterly Meeting would have chosen him as a suitable travelling companion for the F. F. M. A.'s senior representative in Madagascar.

[* These places and rivers are all shewn on the lithograph map accompanying Mr. Sewell's pamphlet entitled *The Sakalava*. Ed.]

But there was unbroken good-fellowship throughout the journey notwithstanding. For the bond of union was a warm desire to find entrance for light among the darkened Sakalava; and the younger traveller learnt something of patience and faithful zeal from daily contact with their living power; whilst the good Quaker gradually grew reconciled to the company of loaded fire-arms in the tent, and, once or twice, I believe, when our larder was reduced to gravyless drumsticks, inwardly wished me a chance of rejoicing in bloodshed.

We had arranged to meet at Imà-hatsinjo, a large village lying a few hours' journey S.W. of Lake Itasy. The journal, which, to my great astonishment, I faithfully kept going day by day throughout the whole five weeks, now tells me that "I left my home at Ambôhibelôma on Friday, June 11th, 1875, with sixteen men; eight, bearers of luggage, and eight to carry the owner thereof. Soon after getting fairly on the road, one of the eight with the baggage began to show signs of breaking down." I remember this poor miserable very well. He was laughed at by all the women in the village as we started on account of his shaky gait; and now he came hobbling up with both hands on his naked stomach, looking unutterably wretched, and declaring himself very very poorly indeed. He had no business to hire himself out for such a journey, and instantly got his discharge with a good Samaritan twopence tied up in his waist-cloth, and a spoonful of something-stronger-than-water down his throat. There were a few houses close by, so I felt no compunction on leaving him.

No halt was made for midday eating, as the men seemed disposed

to push on to our destination. "We reached it just before sunset," continues the journal, "and my apartment for the night is furnished with a rough wooden four-post bedstead, a big drum, four fiddles, and a couple of crinolines. I have just had my evening meal and a deputation from the village and its church, bringing a basket of rice, half a pig, and a live fowl. The fowl is for my breakfast, the rice and pork have been divided amongst the men, and the evening and the morning have been the first day. It is a fair, moonlight night, cold and clear through all the heavens, and as I leaned out at the rude window a moment ago and faced the starry north, I thought of my friends in far-off social Old England. God bless them every one, and incline their hearts to write me more letters and expect but a few to be answered."

The next day, after crossing the roots of the bold mountain which screens Itasy on the north, another of the 78 churches over which Mr. Peill and I hold a joint episcopacy lay on the route, convenient for a short halt. This is one of those rare places in the district which have a reputation for diligence and general good behaviour. It fosters several forlorn churches out in the wilds; its pastor was away at the time of my visit, helping to rear a newly-appeared infant in a semi-Sakalava town on the banks of the Sakay, and it has also two or three legitimate children of its own to attend to. I wish I could add that mother and offspring are really doing well. As usual, the most important work of all was being neglected: I refer to the school. It was managed after this curious fashion:—All the scholars who can read were given a fine long holiday of 50 weeks a year,

meeting only once a month for further instruction! The rest were learning twice a week. We have since submitted the school to a thorough examination, and surprised both scholars and those who were supposed to be teaching, by showing them how far they are being outstripped even by churches which long have borne a name disreputable. Shame is all but the most effective power we can bring to bear upon these Malagasy. The place in question has now promised to pay seven-eighths of a properly qualified teacher's salary, and there is more probability than is usual in such cases that the money will be collected. But, alas! where is the man to come from? We have already waited two years for a trained teacher to manage the school at our station, and are patiently waiting still. Here in this one district alone we have 6444 children belonging to the 63 schools which are now in existence, more or less. These have all attended at least once, and their names are on the registers; 2898 of them I saw counted before my own eyes at the late examinations. But the schoolmasters who ought to be teaching them reading, writing, arithmetic, simple Bible history, cleanliness, and good behaviour—where are they?

But come along, I was going to Ankavandra, I believe, and on the evening of the second day had got as far as the outlet of that lake Itasy so often mentioned. "And there," says the journal, "I was put into the draughtiest hut in the village. The Malagasy have a notion that all Europeans like to be kept cool, and little thought how near that unfortunate notion brought them to making a funeral of their guest. I tried several schemes for keeping

myself warm whilst having tea and waiting for bedtime; but not even a blazing wood-fire, and all its inevitable smoke, which one of the men got up for my benefit, could still the enemy and the aggressor. At last I was fairly driven to call for help, and rig up the tent for a place of refuge. Underneath its shelter I pushed my bed, and slept in tolerable comfort."

The next day was Sunday. Just before the service a woman came inquiring. She got the chief man of the village to ask me if I could help her to find some buried money, between two and three hundred dollars, which a relative of hers, dying suddenly, had left—nobody knew where. It is not enough in every case, you see, for a missionary to be a plain divine. This woman's want required a diviner. "The church here is an old mud house, made slightly bigger by a few more feet of the same material. The pulpit is likewise of earthy origin, but adorned with some fine, plump birds, perched on remarkably well-behaved trees. The latter look as if they had known the use of the backboard, and had been made to sit upright at meals. After the service I went about three hours southward, and joined Mr. Sewell at Imahatsinjo.

"Monday, June 14th. We ought to have left for Ankavandra this morning, but are delayed by the non-arrival of an extra tent which Mr. S. had ordered to be sent from the capital for the use of our men. The day has been spent in climbing a neighbouring height to take a few preliminary observations, and get a glimpse of the country through which we have to travel. And now we make up our beds, hoping to be awake again before six, and, by

about seven, fairly off towards the desert and a few weeks' pleasant roving in the west.

"Tuesday, June 15th. For more than half the day we have been coming back upon the path I took from the foot of Itasy to Imahatsinjo, in order to get ourselves into the main track; our guide not knowing the country well enough to make a straight run from the point of departure. We made a mistake in not ordering to the front some men we engaged just before starting. But everybody seemed to agree at once to the route proposed by a veteran bearer from Ambohibeloma, and we all followed his lead like sheep, with the exception of three, who followed it more like human beings than any other animal I know of. It was supposed that we should not have, at any rate, more than two hours of this round-about process. But the sun got up to twelve o'clock, and was fast declining beyond, without any signs of our going after him down to the west. And then there was a general halt and council held upon the spot. We seem to have been aimlessly wandering along a series of valleys, and some proposed that we should strike over the hills from where we stood. Others appeared more inclined to strike our guide. 'Where's this beaten path you promised us?' they demanded of the veteran. His reply was: 'You evidently think I've been telling you lies, so look here! If we don't find a road at the foot of Ingilofôtsy yonder (pointing to a mountain some distance ahead) then kill me dead! that's all!' It scarcely needs to be added that the worthy veteran was not killed, either dead or otherwise, for we found the beaten path according to his description, and also a rather fine waterfall, which he had

never promised. But any one could see that we were at least half a day's journey to the east of where we ought to have been. And now it occurred to somebody to ask those three Imahatsinjo men why they didn't prevent us from going all that weary way round? The answer they gave must justify a previous remark concerning them. 'Oh!' they said, 'yon fellow (referring to the veteran) made out that he knew all about the road, and so we thought we would let him show it.'

"Our route all the way from Imahatsinjo has frequently been over old volcanic cinders, and through dry, hard grass, quite shoulder-high. We are now encamped for the night close to a miserable little village called Imôrarâno, about a thousand feet lower than our quarters of yesterday. There has been a smart shower of rain, and we have had a present of a solitary fowl, accompanied with a request that we would stay over to-morrow, and let the people be assembled. There is a wretched turf shed here, into which the folks creep on Sundays, by way of falling in with the national custom. But nobody preaches, nobody can read." This is a very suitable place for a young minister's first pastorate. The bishops of the diocese, however, give notice that all candidates will be expected to leave the dignity of the cloth at home, and bring out a brick-mould and a copy of the Alphabet instead.

"Wednesday, June 16th. Our desire to understand the geography of the land led us, this morning, to the top of a lofty crag which rose temptingly near to the now well-defined road. We noticed a small lake lying about five miles E. Andranomôna is the name by which it goes. There is said to be another

of considerable size further north; and we were told of a big waterfall, a companion of the one passed yesterday, to be seen somewhere a little lower down the same stream. About noon we ate boiled rice, cold fowl, and guavas at a village of five or six reed houses, on the E. bank of the Sakay. Judging from the numerous streams which are said to flow into it from the Ankàratra range of mountains, this river must become a powerful sweep of water by the time it nears the sea. It was fully a hundred yards wide at the ford.

"Our tent is pitched in the midst of a few huts on a hill, to the south of the road along which we were going. Several such hamlets are to be met with at far-off intervals in this stretch of country known as desert. They are chiefly inhabited by slaves in charge of grazing cattle, are difficult of access, and serve as places of safety for the herds when threatened by thieving Sakalava. The Sakalava, however, it must be explained, seldom need to go out plundering without an excuse, as cattle lifting is a kind of sport in which many within the borders of the Hova territory are only too ready to lead the way."

The next morning, Thursday, the 17th, we decided to change the route and pass to the south of those two 'prone mountains,' which are conspicuous landmarks on a broiling prairie. Our previous direction would have taken us along a northern track which lies between them. That 'sheer, craggy height' was now our steering-point, and Antanimandry, a military station at its base, our intended quarters for the coming night. The journal says that we stopped for dinner at Itsinjoarivo, which is also a garrison village, the first on the road. "It is protected

by a fence of tropical thorns, more than 18 yards wide, and harbours a dozen old soldiers, most of whom are too weak to fight, and too confirmed in their squatting to run away. There used to be twenty, they say, but the rest are dead. During our morning march the men kindly rescued an unfortunate blind calf from a hungry fate. It had fallen into a hollow. What a lively picture the scene would make! There was the helpless offspring down below, and the forlorn old mother above, very ungratefully threatening to dash headlong upon the boisterous crew who were hauling her progeny up with a rope. However, she seemed to be immensely pleased as she went off licking its poor blind face; and I suppose the sight was intended to reward us for our trouble, for she never turned round to thank us."

At Antanimandry we found that the officer in charge had been expecting our visit for several months. He was in great trouble just then. His daughter had died a few days before, leaving a new-born babe that was wailing for milk, and there was no woman near who was able to suckle it. Our mission there, evidently, was to give comfort, and explain the mystery of a feeding-bottle. Feeling better able to show our sympathy with the poor man and his family in a simple evening service than by a formal visit to their house, we asked them to assemble in the church by candlelight. They all seemed glad to attend, and surely were not allowed to go away unrefreshed. We were very much pleased to find several young people who could read, and other signs of life in that small gathering in the wilderness. The governor is also pastor.

"Friday, June 18th. This has been

a long hard day, although we did not leave Antanimandry very early. We were delayed a little by having to advise our friend the *komandy* (commander) about his asthma, and leave him a dose or two of medicine for his fever; and then came off with a couple of 'the ten-thousand men' (the native army is so called) to guide us to our next resting-place.

"Just before noon we halted by a stream, and in less than ten minutes, several huge pots of rice were perched above blazing fires, and one of the tents hurried up for our own accommodation. Mr. S. went up a neighbouring mound to forage for hill-tops—the map being ever to the fore—and I ran off down the stream and found a most delicious bath. Very soon after we got on the march again, a second watering-place was crossed, and then a third, where the men all threw their burdens down, intending to make themselves at home for the night. It required a very firm refusal on our part to prevent such a waste of daytime. I got myself carried over the water, and started off at full speed on foot with both our guides, leaving Mr. S. to reconcile the two and thirty to the plain necessity of following. The sun had set before we reached the next town, and there was no small difficulty made about letting us in after the gate had been walled up with heavy timbers. Even after the needful permission to enter had been applied for and obtained, the guard was not at all disposed to put himself about, and refused to remove more than two or three logs, which only left room enough to creep through. Adopting the Eastern fashion of speech, I asked him if he thought his servant was a dog, and made him bare the entrance right down to the ground. Mr. S. came

up just as all was clear. The *komandy* is plainly not versed in the ways of the world in Imerina. Instead of sending some one to see us safely within the enclosure, he arranged himself in his big house, and after a time—occupied no doubt in making things look as imposing as possible—called us in to be received. The matter of the gate he wanted to treat as a joke, and was about to lay all the blame upon our two guides, had he not been checked by an unceremonious outburst against his badly-disciplined soldiery. We have had a house set apart for our use, and a present of rice and a fowl. How we shall find things in the morning I cannot tell, but certainly our moonlight experience of Antsirōamandidy is not over encouraging. The place is more strongly fortified than either of the two others we have entered, there being a ditch inside the impenetrable thicket.

"Saturday, June 19th. Things have turned out much more pleasant than we expected. Our *komandy* has somehow been brought to conduct himself with a little less display of his petty authority, and the altered behaviour tends not a little to our comfort and peace of mind. He sent word this morning before breakfast that he was waiting with the soldiers to receive us at his house. Whereupon he had our compliments forwarded to him, and a message to the effect that he might have to wait a very long time before we favoured him with our presence. Not many minutes afterward the great man and his followers appeared at our door, and of course we went out to say 'good morning,' and treated him with all due respect and friendliness. He begged us to stay over Sunday, and, on our con-

senting, ordered a large quantity of rice and a pig to be laid before us as a present, and a cow to be instantly milked for our benefit. But he had evidently been hurt in his mind at our not bringing a letter from the Prime Minister to him, as well as to the governors further on; and with pardonable suspicion, wished to see the notes we were reported to be carrying. He might look at the outsides, we told him, if he pleased, which he did, and was apparently satisfied that all was right. On being asked to assemble all the young people for a short examination and a little teaching, he readily issued the needful commands, and also took care that our hint about cleanliness was attended to as well. There was much washing of clothes and *lamba* going on outside the village all the morning.

"After dinner we betook ourselves to the reed-and-cow-dung structure, which is the church, and were very soon followed by a crowd of men and women, and boys and girls, nearly all looking their best. Mr. S. examined those who professed to be able to read, and discovered six who did well enough to merit a penny gospel. Doubtless there has been some little advance upon utter heathenism here, but the beast that has wallowed in filth may come out of the sink without being cleansed. We have little hope of Antsirômandidy: its women have already cursed their children's children. An ordinary Malagasy girl, who happens to be passing through, looks like purity itself among her equals here. The governor's secretary is principal preacher. He discourses upon nothing but the Proverbs, and has been to ask for the exegesis of 'Surely the churning of milk bringeth forth butter, and the wringing of the nose

bringeth forth blood: so the forcing of wrath bringeth forth strife.' The New Testament, we found, was a land unknown to him in spite of his having a Bible, for which he gave a dollar. What the condition of the flock is may be gathered from the state of this their shepherd. As for the *komandy*, he, poor creature, knows less than anybody.

"And now let me come to confession, by way of preparing for the Sabbath. I had a great row this morning with one of Mr. S.'s bearers, who happened to come into the house whilst some of my own were asking whether we intended going on to-day or staying over to-morrow. On hearing me answer that possibly we might choose to start after dinner, and that all had better be prepared, he squatted himself down uninvited, and impudently replied to the effect that Mr. S. and I could go on if we pleased, but that all the men would stay behind. Whereupon he was bidden at once to take himself and his impertinence out of the place, which he refused to do. In two seconds more he was tumbled out, head first; and that's my humble confession. Certainly it was either a deed of violence, or a healthy exercise of muscular Christianity that I indulged in. Anyhow, the man abused me well, saying all manner of evil against me falsely within hearing of half the village. He afterwards however came to his senses, and returned to beg pardon, which was granted. But Mr. S., who had then appeared upon the scene, told him he had only just escaped being dismissed without his wages, which would have been a far sorer calamity than twice the number of bruises he got.

"Sunday, June 20th. The attendance at church both morning and

afternoon has been, of course, all that could be expected in a desert-bound town of 100 houses, with no dependent hamlets. One has to say 'of course,' because it is a prevailing custom among the Malagasy to keep the greater part of their virtues well wrapped up, like their bits of finery, safe from contact with daily life and this vile world. Only a special occasion can draw them out. It was this proverbial trait of the native character which made the late Missionary Deputation from England feel how almost impossible it was for them to see things as they really are even outwardly, except in the few places which they were able to visit quietly and unannounced. A considerable sale of hymns and the first Reading Book has been one result of our stay. The *komandy* insisted on buying the identical sixpenny Testament which I had used during the service; for the same reason, I suppose, that everybody in this country is so eager to buy second-hand clothes from us. The doctor's shop has also been opened for several easy cases.

"There are a few Sakalava staying here, most of them distinguishable by a small, flat, white shell, pointed with a red bead worn, and upon the forehead.* We have had a little talk with one of them—a fine intelligent fellow—and can see no reason why a visit should not be paid to Ambongo—the district from which he comes. The people there consider themselves part of Rànavàlona's kingdom. Last night there was a friendly struggle between this Sakalava and an active youth belonging to Imerina. It was carried

on pretty much like wrestling, except that only the right arm was used, and only the right shoulder seized upon. After they had time to make a fair trial of their strength I got the two to separate, and grasping the big Sakalava by his knotted muscles, inquired if all the men of Ambongo were like himself. He replied that he was a very poor specimen of them, on account of his unusually dark skin.

"Monday, June 21st. At length we are out in the open desert, and shall see no more dwellings till we come to Ankavandra on Thursday evening. A stoppage was made for dinner at Imàrovàtana, a dirty, old-soldier-guarded village, W. of Antsiròdamandidy. Whilst waiting for the meal we employed ourselves in securing the position of a few hills, and then entering the house to which we were invited, set to work upon a handful of children, with intent to secure them also. The chief man, a *komandy* on a small scale, was just coming back from escorting the body of his child a short distance on its way to be buried somewhere east as we entered the village; and we felt that he would be none the worse for having his grief broken in upon by hearing the briefly-told tale of a Father's love unto life everlasting repeated by those with whom his child had played.

"The inhabitants of these desert villages must surely lead a wretched existence. Not a soul dare venture out of this enclosure unarmed, and hunger and thirst are enemies ever within. A day or two ago a man and his wife went down into the fields to look after their rice. They were pounced upon unawares by a prowling gang, and the woman carried off. The husband only

[* An almost exactly similar ornament is worn by some of the African tribes; see Livingstone's *Popular account of Missionary Travels and Researches in South Africa*; p. 205. Ed.]

escaped with his life through a gun missing fire. We are being accompanied by a number of people returning to Ankavandra and neighbouring places, and they are glad to have our protection, we hear. An escort of soldiers from Antsiroamandidy will join us to-morrow. On leaving Imarovatana travellers west become owners of all the cattle which they can pick up on the road. At least so I was told, and on the strength of the information, shot one of two young bulls which were grazing on a hill-side about a couple of miles from our present place of encampment. The two and thirty have had most of it for supper, and now, after family worship in their tent, they lie packed beneath its shelter, and the snoring thereof is as the sound of tired men, who have eaten well, and are full.

"Tuesday, June 22nd. The caravan numbers nearly 70 in all, and looks like a guerilla band, bristling with guns and spears. All have kept well together to-day, and a good steady march, broken as usual for the mid-day meal, has brought us to our resting-place on a slope near a sounding stream. Several wild cattle were sighted on the road, and immediately on reaching the camping ground, our Sakalava friend, four of the men, and myself went off to look for everybody's-beef. One of the escorting soldiers followed to join in the sport, and was the first to find big game. The Sakalava and I were trying to get at some grisly boars that were hiding in a swamp, when we heard a shot, and running up out of the hollow, came upon our companions just in time to see a full-grown bull trotting off on the other side of the valley, where he had been wounded whilst feeding. The majority seemed dis-

posed to let him go, and began to talk of returning to the camp, as the sun was close upon setting. At my request, however, chase was given. It was easy to track the beast by a broad trail in the long grass, and stains of blood left here and there, but we never found him. Another was dimly descried on the farther side of a clump of trees beyond a marsh full of reeds; and our barbaric comrade was asked to go over and show his skill. Let me describe him while he prepares for the attempt. He is limbed like a young Hercules, and dressed like a noble savage. A piece of dark-blue calico is tucked about his loins and relieved against the swarthy skin by a careless fold of white. All the rest is bravery. His leathern belt and shot-pouch are heavy with studded brass nails. A brass-bound powder-horn swings therefrom at the end of two short chains, and the crimson-tipped shell is pushed jauntily aside over his right temple. Gun and spear are almost as much part of himself as teeth and nails.

"Whilst on our way after the wounded bull, a bird about the size of a pigeon started suddenly out of the grass and made a quick, short flight across the path. A pair of civilised eyes scarcely saw what it was that had passed. But the Sakalava spear was as quick as the bird. It glanced through a closing wing as it fell, and was recovered together with the scattered feathers in a good-humoured burst of vexation. We left its owner making ready for the game which had just been sighted. I noticed him with his ramrod down the long barrel of his gun, and, fancying he was loading, began to think he was only a half-bred hunter after all. But he quietly turned the weapon wrong-side-up,

and slipped out a ball. 'That,' he whispered, 'was an extra one for the enemy, had any appeared; one will do for the bull.' And then he picked up his other and more primitive weapon, and stole across the marsh like a cat's shadow. Not a reed was seen to move along the whole of his stealthy way. By and bye he showed on the other side, and got under cover of the trees. Soon after, we heard the report of his gun, and a call for us to join him where he was. By the time we reached the place there was only just enough daylight left to enable us to see a fine brown beast lying slain at his feet. Then we made a fire and sat roasting beef for a couple of hours or more, until the moon rose, every man attending to his own wants and burning his own fingers. The viscera seemed to be in special favour at our feast. Almost every individual entrail from that bull was scorched upon the fire and gnawed at. I had all manner of unmentionable delicacies kindly pressed upon my attention, but, with one or two ordinary exceptions, I kept to my plain broiled steak and its seasoning of salty ashes."

Here was a capital opportunity for winning a Sakalava heart, even if our noble savage and I had not been recognised friends already. He was delighted with a present of half-a-dozen lucifer matches, and a handful of shot. They were carefully packed away in his pouch, and long ere this have been wondered at and gossiped about in many a village of wild Ambongo. My manifest interest in his welfare was responded to by a truly characteristic attention, which, though slight, was full of meaning. He got up and fetched my gun from a tree against which

I had left it on sitting down by the fire, and laying the weapon beside me said: "Keep that near as long as you are travelling in this part of the country." I now got him to tell me where he had been going that he was thus returning home. His account of himself was to the following effect: Four months before, he left his people, much against his father's wish, with ten head of cattle for sale wherever the best market could be found. A younger brother, quite a lad, stole away to accompany him; and these two drove their tedious charge across the unpeopled wilderness of hills, and right on up to Imerina's capital. They were now making their way back again by the ordinary road, carrying home the proceeds of the expedition, to wit: six red cotton handkerchiefs, all in a piece and meant to be worn as a *lamba*, a score and a half of forged iron bullets, an iron rat-trap, and 70 dollars in money. The net profits on their adventure would be somewhere about £10. "But did nobody attack you in the desert?" I asked. "Four men followed us one day with evident intent," was the reply, given as if relating a simple matter of course. "Were they armed?" "Yes, like myself, all of them." "And what did you do to get rid of them?" "I called out that they would be fired at, if they didn't leave us alone," he said, "but they still kept dogging our path, following along a ridge above us, until I saw that they were soon going to have us at a great disadvantage." "And then?" "And then I made my brother drive on the cattle, and going towards the front of the ridge, knelt down to take aim at the vagabonds." "And fired?" "No, they all went off, and we saw no

more of them." Surely Fortune favours the brave! And I was not sorry, O barbaric friend, to find thee guiltless of human blood,—though Heaven alone knows what deeds thou hast allowed that old French musket to do, and on what errands thou hast sent thy shafted iron since first they became thine inseparable familiars.

There was now light enough in the sky for us to see the shape of the country again. "Upon which," records the useful journal, "we made our way back laden with meat enough for the whole camp. There has been a general waking up since we arrived, and those who had already had the usual supper, and rolled themselves up in their *lamba* for the night, are now stewing and broiling beef, with much clatter of tongues, beneath the breezy moonlight.

"Wednesday, June 23rd. This morning we safely passed the spot around which all the terrors of this lonesome way are for ever flitting like ghostly shades. It is a few yards of path between two dark glens, where the woods have hidden murderous men, and convenient boughs served as rests for their levelled guns. Several travellers have lost their lives there. Since we left Imarovatana the country has changed its aspect a great deal, and for the better. There is, however, no such stretch of forest as we imagined. Here and there, and, it may almost be added, everywhere,—the valleys and deep ravines are thick with trees; but there is no long, sounding road beneath arching boughs, such as leads from Imerina to the coast on the east. Our progress measured in direct line would not amount to very much, seeing that once or twice the road has doubled upon itself like—a sheep's

bowels,' said our unfastidious followers. Still we have brought our destination within half a day's journey, and hope to be at Ankavandra, or Imiàdanarivo, as the town is really called, by noon to-morrow. This evening we invited the Sakalava into our tent for a chat. He is the son of the chief man of a village called Ampangoro, and says that he would not only allow us to teach his little girl, but also learn himself, were we to go and live in Imàvo-hàzo.

"Thursday, June 24th. Our last night's sleeping-place was in what we at first supposed would be a snug retreat. There was a clear stream, a winding wood in a hollow, and abundance of fuel. But there were also plagues of biting insects which swarmed about us until the sun set; and then came a raving wind, making us shiver beneath thick blankets. The road this morning for a time was pretty much like that of yesterday, wandering about over swelling high land, but dissimilar in having fewer trees below in the glens. At noon we came to the brink of the mountain wall, and looked down into that mighty valley which has already been described. The descent was such as to make us feel thankful that our return would be by a different route. Above, the aneroid stood at 2450; below, at 300. Thus we are all but on the sea level. Once more the unnameable smell of the tropics steals into one's nostrils, and the heat glows full in all the air. At the foot of the pass we crossed the Akòhofòtsy, a small river which was stepped over on our road yesterday; went by some magnificent tamarind trees, and after a short ride on good level soil, most grateful to the footsore

bearers; passed over the stream called Ankavandra, and came to the entrance of Imiadanarivo. One of the three military folks who accompanied us had been sent on before with a note to announce our approach, but he had idled on the road, and arrived only just before us. In consequence of this we were kept waiting an unconscionable time before being asked to enter. In fact, we had to suggest that we should be allowed to do so and get something to eat whilst formalities were being prepared, before we relieved our weary frame of mind. The two officials who came out to greet us with rusty swords and carry our message to the governor, were both well on towards being drunk. One of them, we learn, has been preaching here of late, being a relative of the *komandy*, on a visit. The other followed us into our house in considerable distress about one of his official shoes. The heel had come off in a lump, and he seemed to expect us to mend it for him.

"After a cup of tea we went to pay our respects to the man of 11 honours who rules this outermost portion of Ranavalona's kingdom, and also to deliver the letter from the Prime Minister. Our reception was in full state, several chimney-pot hats and military great-coats figuring in the assembly. The governor is a much older man than the one at Antsiroamandidy, and also seems to be a wiser. All passed off pleasantly enough, and not long afterwards we had a visit from the old man's young wife, or rather one of them, for there are two, it seems, and all the ladies of the town. They marched into our premises like a stage procession, each one shaking hands with both of us as she entered. A young man accompanied them,

and did the speechifying. We both replied, and then the procession turned tail, shook hands *ad lib.*, and retired. After dark, the second man in command came in with a troop of followers carrying food for the strangers. The Prime Minister's injunction, expressed in his note, about hospitable treatment, was evidently being respected. There were three large baskets of rice in the husk, a large quantity pounded white and clean, a whole pig just killed, and a live ox,—the latter to be brought to-morrow morning.

"Since our evening meal we have been trying to find out the state of the church by closely questioning the principal preacher. Things seem to be in a poor way, if one may judge from his scant knowledge and general bluntness of constitution. What we have both been longing to meet with out here, namely: a truly Christian man, with an average amount of information, does not appear likely to be found in Imiadanarivo. There is no great difficulty in the way of large numbers of Sakalava being taught, if only the right man could be secured to do it. Those in Ambongo are thoroughly friendly, and here we have the chief of all the Sakalava dwelling in this wide valley sitting with the Hova nobles as third in rank, and helping to welcome the strangers from Imerina."

The following morning Mr. S. was poorly, and the work of examining the school, teaching a new tune, and preaching to the most picturesque congregation I have seen, fell entirely to me. There were only about 50 present at the commencement, we having requested that the children might be got together first. Whilst busy with these, numbers of grown-up people

gathered about, and a man came to ask if the 'Christians' might be brought in.

"Yes," was my reply, and I wanted to add, "by all means, my good fellow, if you have any here," but I knew he wouldn't understand me. The place was soon crowded out, and the school-examination had to be conducted before the whole assembly. After the service there began a lively traffic in books, which went on until dark, and would have continued to the total loss of our well-earned evening's quiet, had we not joined the Early Closing movement and resolutely shut up our shop.

"Saturday, June 26th. Andranondriana has turned out to be much nearer than we expected to find it. It was nearly 8 o'clock when we left Imiadanarivo, and only 4 in the afternoon when we came to the end of our journey, although two hours were spent in shooting on the road. There are clouds of ducks upon the marshes here, and I know not to what proportions the game-bag might have swelled, had the men not seen a young crocodile: nobody would fetch the birds after that. Let me be careful on this occasion to guard my hale old friend from all suspicion of being a participator in these wanton pleasures. He was otherwise occupied. And now I'll be revenged on him for not taking more interest in the sport. This is where and how I found him: He was comfortably seated beneath a shady tree near a Sakalava village, eating his dinner in the focus of an admiring semicircle of highly-ornamented women-folk, who seemed quite fascinated by the cheerful spectacle, for when I happened to sit down so as to shut out their

view, they immediately shifted to another post of observation, from which they could gaze as before. The object of their undisguised admiration now responded by giving them each a biscuit. Think of that, ye Quarterly Meetings! Of course I was naturally led on to be similarly gallant, and added a little jam; and our servants said: 'Eat, ladies.' Such is the force of example.

"The inhabitants of this village have only quite recently come from the west, which fact accounts for their ignorance of the Hova dialect, and our consequent difficulty in talking with them. Many of their number had their faces daubed with coloured earth in various patterns, and their teeth half covered with jet black stains. Nearly all the women had their ears bored and stretched, and the big ugly hole filled with a circular wooden ornament. Some wore metal rings about their wrists and ancles, a string of beads around their necks, and a fillet of spangles on the forehead. Several of the fillets had a French 3 franc-piece in gold, or a dummy thereof, for the central decoration. Such are the fashions here. The spreading waves of crinoline have not yet come upon the squaws of the roving Sakalava.

Our reception here at Andranondriana was pretty much the same as that we met with at the last place, except that we were only kept waiting a short time. The desire we expressed at Imiadanarivo to be allowed to make ourselves at home in the house allotted to us, before formally visiting the governor, had apparently been made known here, as we were shown at once to our quarters after being admitted within the vegetable forti-

fications. We are the first white men, with the exception of two wandering collectors of natural curiosities, who have visited these places; and no doubt the big folks are mightily exercised in their minds as to the proper mode of receiving us. Our carrying letters from the Prime Minister, and being known to have charge of the churches, of course adds not a little to the general perplexity. The Sakalava here seem to be much less on an equality with the Hova than those at Imiadanarivo.

"They all sat at the lower end of the room during our reception by the governor this afternoon. The difference is due almost entirely, we believe, to the character of the Sakalava chief. He is a drunken, worthless fellow, who commands no respect from the Hovas, and consequently his people are all but despised.

"Sunday, June 27th. There were no Sakalava present at church this morning, at any rate none that were recognisable by dress or ornament. But just before the afternoon service the wife of the chief and one or two other women came to see us, and were easily persuaded to attend. The contrast between their paint-bedizened faces, and the cleanly aspect of the Hova women, was very striking. We have sold a few small books, and have been not a little pestered by people wanting to buy every imaginable kind of thing, just as we were at the other towns. They seem resolved not to understand that we have not come prepared to supply all their wants. Some ask for spectacles, others want breeches and boots. The women come to inquire for rings and thimbles and combs, and are very curious to know what

there is in our boxes. 'Have you any camphor?' asks one. 'How much will you take for your blankets?' demands another. In fact we could very easily sell all that we have, and, even still more easily, relieve ourselves of the proceeds by giving to the poor. The tunes which were taught this morning are now being sadly maltreated by an over-zealous company of singers in a neighbouring house, to one's grievous annoyance. But there is no remedy that can be applied during so short a stay. Do what one will, these Malagasy congregations continue to twist and twirl our melodies about until they find something which sticks in their ears."

On the Monday we returned to Imiadanarivo, after receiving an assurance from the governor that he would use his power to put a stop to the making and selling of rum amongst the Hova residents. Pray don't imagine, however, that any great reformation has been the result of our visit and good advice. The probabilities are 100,000 to 1 that the governor has not lifted a finger in the matter. If one could stay with him for a few months, and insisted upon his visiting every dwelling and breaking up all the stills, possibly there might be a change for the better.

"Tuesday, June 29th. The people were assembled in the church before we had finished breakfast, and we found the rickety building crowded to overflowing. A great many Sakalava were present, and for the most part joined heartily in learning to sing a new hymn with which the service was opened. Mr. S. preached, and afterwards we adjourned to the governor's house to talk about the school." As a result of our urgent appeals on behalf of the children at

Ankavandra a teacher was subsequently sent for; and, wonderful to relate, a young man has actually gone out from Imerina to live there. He is a natural son of the second governor by a slave woman, and that accounts for the uncommon ease with which his services have been secured.

The same day's entry goes on to relate how we visited the Sakalava chief in his own village, and how we made ourselves at home in his house; my worthy companion occupying the only chair, and I squatting on a big cushion beside our host and his brass-studded gun. We learned that the unfortunate condition of his people in the north was not unknown to him, nor would the stiff advice which he purposed forwarding to his drunken deputy be the first which it had been found necessary to send. On returning to our quarters we were besieged, as we have been ever since we first entered the place, by all manner of visitors. Mr. S. was constantly keeping shop, and I was nearly driven wild by the most intractable set of patients I ever saw physicked. Besides putting my slender skill upon painful stretch, and wearying out my wits by wanting remedies for a legion of complaints out of the small stock of medicines I had at command, the creatures were continually re-appearing with inquiries as to what they were to eat, and what they were to abstain from. I soon fell into a settled formula adapted to every case: "Don't eat tobacco," I said; "Never drink rum, or tell lies, or cheat, or steal, or commit adultery, but refrain from all kinds of evil, and do your best to wash yourself clean." One woman looked very glum on being prohibited tobacco, and came two or three

times to see if some little commutation of the sentence could not be obtained.

"Wednesday, June 30th. Started on the journey south, gratified not a little by hearing some of the children say, as we left the town, how sorry they were to have us go away. Crossed first the Ankavandra stream, and then the Akohofotsy, and had our dinner cooked on the southern bank of the Mârolâka, near a village of the same name. This is the stream by which we encamped the day before the great descent. Its waters come tumbling down to the valley almost in one precipitous fall. Our tents are pitched for the night near another stream within half a mile of the Mânambôlo. Not far from us there is a Sakalava village, through which we passed, greatly, it appears, to the perplexity of the old chief who rules in it. He came soon after our arrival, looking very sorely hurt, and not much unlike one given to smoking hemp. A few kind words from us, informing him of our earnest desires for the welfare of his tribe in general, quickly relieved his mind, but he could not take our offered hands. Some native doctor has been prescribing for him, and he is forbidden to touch a stranger's hand lest the medicine should not act. But he says the Europeans are as the Almighty, and intends coming tomorrow to try what their nostrums will do. Doubtless he will find himself more inconveniently beset with prohibitions than before. Poor old Sakalava chief!

"The trees have been delightful to-day. In summer the road is gorgeous with oleanders, and the royal tamarind overshadows every hamlet. Some of the latter trees reach a gigantic growth. There were several under which a hundred oxen are accus-

tomed to shelter and not a horn of them feels the sun."

The entry for Thursday, July 1st, records that we were sorely tormented with mosquitoes the previous night. "The men nearly all forsook the swarming tent, and lay down on the smoky side of their fires in the open air." It also tells how we rested for dinner by the river Itondy, a large tributary of the Manambolo. "There were very few people in the village, its former residents having been called away to live near Ankavandra on account of rebellious conduct. One of the big tamarinds here shelters a distillery. Bananas are largely used in the making of Sakalava rum. There are acres upon acres of them in this valley."

Mention is likewise made of an old Sakalava who accompanied me down to the Itondy to point out a convenient spot for a bath, and entertained me with an account of his voyage round the island in a French trading-vessel. He was thoroughly agape when he got to Mauritius and Bourbon. "Those are good lands," he said, "good lands most truly," and he would gladly have stayed there, and meant to do so, but the representative of the Hova government compelled him to return to the land of his ancestors. "Shouldn't I be a fool," he added, to wear my dirty old *lamba* and live in a miserable country like this, if I had a chance of getting to such good lands as those?" I thought he was little less than a fool for continuing to wear his "dirty old *lamba*" in any case, and straightway he wanted to beg some soap to wash it with.

"The road in the afternoon was most laborious, winding over sterile braes, and fretted continually by mile after mile of loose pebbles, which our luckless bearers called 'physic

for invalids.' Towards sunset we looked from the brow of one of the low hills which spread over this part of the valley, and were gladdened by the sight of the Itondy, fringed with trees, and the village we had set our minds upon reaching, lying below within easy distance. At least so they appeared, but the latter proved to be so difficult of access that it might as well have been twice as far away. A few of us were striding hard upon the footsteps of our chief guide after we had got down from the overlooking height, and expecting every moment to come out clear of the high grass and besetting reeds, when suddenly we came to a dead halt in the thick of a tangle of brushwood and creepers. The track had been quite overgrown. A desperate effort was made to crush down all the opposing mass, but we very soon beat a quick retreat, coming back to our companions nearly stung to screaming by the very mother of all nettles and itching. It was a laughable sight to see our guide scrubbing his bare back against a rough tree to relieve the torment. In a few minutes we returned to the conflict and succeeded in finding a passage, and also in crossing a deep ditch of water, after which the way was free up to the village."

It was from this village that some 300 cattle had been stolen by Imerina thieves about a couple of months before. We heard of the affair whilst waiting at Imahatsinjo, but little expected finding ourselves right in the midst of the injured Sakalava. "There were only a few women in the place on our arrival, just as night was closing around. Almost immediately, however, their men came hurrying up armed from the fields. Then there was a long

parley with the officer of our three-man escort, in which every thing was most volubly explained, as far as we could see, to the satisfaction of the Sakalava. We could only make out a very little of what was said, but the grunts with which it was received were mostly those of assent, and as soon as the speech-making was over, guns and spears and big bold limbs took themselves off, and left us to pitch the tents, and make ourselves at home. The women had already fetched water for us at our request, and a lad brought a log of wood for us to cook our supper with. Before the meat was finished, the Sakalava fires were blazing too, some of them out of doors like our own; and the noise about them gradually became louder and more uproarious, until all the warriors got warmly drunk, and began marching around the village singing and dancing, and rattling their arms. The burden of the chorus was that 'Imèna is never friendly long,' and as the procession passed not far from the encampment, our entire company was indirectly invited to give an account of itself, in answer to: 'Whose slaves are these that come treading on Itoèra's land?' (Itoèra is king of Iménabé, the Sakalava territory west of the Manambolo river, and the Bèmaràha hills.)

"After this, the song and chorus went dying away in the distance, and we thought the revellers had gone to bed. But they had only been off to beat up a few more companions, and now returned with a greater noise than ever, marching straight upon the ground we occupied. Mr. S. and I happened to be walking about outside the tent, and had a special performance of whoop and stamp and clang-

ing of weapons, extemporised at once for our edification. 'Yes, that's pretty good,' we said, according our visitors, the moment there was a slight lull in the row, 'but wait a little and you shall have a specimen of our singing.' We then called out the two-and-thirty, and led them off in a favourite hymn. A piece of rag aflame in a handful of fat threw a fitting light upon the opposing groups. For the whole scene was a candle glimmering in outer night; and it made the darkness visible. The majority of our followers are far from being true samples of Imerina light, but half a century of Christian teaching has shone even down to those who are slaves within the gate. And when one of them, a man of recognised worth and godfearingness, stood up at the close of the hymn, and prayed for the midnight west, the contrast became more striking than ever. After the worship was over somebody bade the guns and spears goon with their frolic, meaning no doubt to keep Imèna on friendly terms as long as possible. But they could not excite themselves up to another chorus, and one of them was heard to say: 'Who's going to dance when we've just been praying?' The rest of the night was spent in peace."

The next day but one we arrived at Imanandaza. And here the light goose-quill must be restrained, and compelled to state the results of our observations and inquiries. We went as spies to reconnoitre, and are fully convinced that at least two kingdoms of the Sakalava may be reached from the interior of the island as easily as from the coast. Those dwelling in the immediate neighbourhood of the three Hova military stations, as recognised subjects of Ranavalona, are visibly

waking to a sense of their ignorance. We noticed this more especially during our visit to their chief at Ankavandra. In the course of the conversation we had with him, he told us that he had been thinking over the advice we gave to the Imiadanarivo people about a teacher, and meant himself to pay a lad from theré to come and teach the Sakalava children in their own village. Here then is the door of entrance already ajar, and possibly the future teachers for Imavohazo already going to school.

But they will need a great deal of waking up and kindly encouragement. Ankavandra must be visited regularly at least once a year, and friendly intercourse with the king of the north pushed on each time, if the desire of our hearts is to be obtained. As to Itoera and Imena down by the sea, any decided advance on the part of the Ankavandra Sakalava would probably be felt west of Ibemaraha, but the country appears to be more accessible to Europeans from Imanandaza.

We made strict inquiries as to the kind of reception a missionary would meet with. Itoera, it seems, is a young man, and not long ago was visiting a corner of his kingdom lying south of the town just mentioned, where he advised the people to live at peace with all their neighbours; which is hardly the advice that his turbulent predecessors would have given. Just now however, his beard is beginning to grow, and this most natural occurrence demands the life of one of the highest in power next to himself. Who the unfortunate will be nobody will know until the very last moment. Consequently the country is somewhat excited. "But what about our visiting him?" we asked of the Sakalava informant,

the deputy at Imanandaza, "would he receive us as friends?" "Yes," was the answer, "if you don't take any Imerina people with you." "Then if we were to get men from you and your chief at Ankavandra, all would be right?" "Yes, the Imena have confidence in you Europeans, and also in the Arabs, but the Hova they hate with all their hearts." "Why?" "Because they've cheated so often."

Thus there are kingdoms to be won in the wild-hearted west, and no lack of men on the Madagascar field who are ready to lead the first assault. But the charges of warfare are somewhat heavy. One wonders if they will be forthcoming.

Besides the substance of the above, the journal contains, as a result of much inquiry, a rather important geographical note, which may be conveniently inserted here. "No Sakalava whom we have met with knows anything whatever about that lake 'Imania,' which appears on most of the maps of the island. It ought to be found not far from Imanandaza, according to its pictured position, but men who have wandered far and wide assure us that no such sheet of water is to be seen." If this native evidence be accepted as deciding against the existence of a lake, the most probable explanation of its appearance on the maps is to suppose that the summer flooding of two large rivers at their confluence was taken for a perennial mere. This becomes all the more likely when it is remembered that one of the two large rivers is the 'Mania,' which comes up from the Betsileo country to the south. The other is the Sakay, already mentioned on previous pages. After being weighted by the Kitsamby and a number of smaller streams from the Ankaratra range, this river rolls in

a thundering fall upon the Bêtsiriry plain, a little beyond Imanandaza. We were told that the roar can sometimes be heard two days' journey off. Itsiâfadrêharêha is the name of the fall, and the river now becomes the Mâhajilo. After the junction with the Mania its name is changed once more, and it goes on to the sea as Itsiribihina or Itsitso-bôhina (the 'Unfordable'). It is navigable all the way in light draught canoes, and is used by traders from the Cômoro islands as a means of access to various inland towns. Itsimândrafôzana is the name of the town at its mouth.

The journey home was begun in good spirits. From Wednesday morning to Sunday noon we were making all possible haste through the wilderness. The track had often to be felt for by our feet rather than seen with our eyes, and the towering rank grass was swept down in front by a stick held crosswise before one's face. At every stage we left miles of it rolling in fire. The next travellers would be grateful for the clearance.

One morning we met a gang of wild-cattle hunters. There were about 60 of them, and they had been two days out. Ten head of cattle were the result of their roaming. Upwards of 400 sometimes go out together on such expeditions, prowling over these unpeopled wastes for two or three months at a stretch. They carry rice, cooking-utensils, and mats, etc., but no tents. A handful of sticks and a bundle of grass soon makes them a shelter from the wind and dew. The cows and calves, when fairly surrounded, are grabbed at, seized, and bound, but the bulls always stand up to give battle, and

almost invariably get off, unless shot.

Nothing else of any importance occurred, except much illness among our bearers. For several days I had four so bad with fever as scarcely to be able to walk, and one of them was going to die on the road in despair had I not put him in the palanquin and made his companions carry him. But there was no lack of jollity in spite of small troubles. The noonday halt was always a hearty time. And then after the cooking and the rest came the general bundling up again. "Don't start until I've packed my load," I remember one much-talking youth crying out. "It's the Vazaha's property I'm thinking of," he added, "and not myself. If any Sakalava steals me he'll be sure to sell me to Imerina again, and I shall get back home all the same. But these boxes won't. Go on!"

"Monday, July 12th. We are now ascending into mid-winter. An easy day's journey has brought us up to 3500 feet, and early to-morrow we shall be at Imahatsinjo. Our invalids are all the better for the change of air. The tents are set up just outside a well-dunged cattle-village, and one of the women of the place, who had never seen a European before, has thus given vent to her astonishment at finding us something different from her vague imaginings: "*Hanky ! olona hiany izy !*" i.e., "Bless me ! they're only human !"

True ! O woman of the well-dunged village ! Only human. But there's not much wisdom in that 'only.' For let us but be truly human, and it must follow, as the night the day, that we cannot then be false to that which is Divine.

W. C. PICKERSGILL.

AMBONDROMBE AND ITS GHOSTS.

THE Malagasy possessed before the introduction of Christianity but faint notions of any state after death. What can be gathered from old sayings and superstitions is somewhat obscure and confused. The dead were spoken of as having '*nòdy mândry*,' a phrase that means literally 'gone home to sleep'; it is often used for spending the night at a place and returning the next day, and on this account has been supposed to imply the hope of a return from the grave. Sometimes the dead were said to have become *tsinontsì-nona* (nothing), or to have changed into wind (*làsan-ko rivotra*). At other times they were spoken of as having gone away and become Gods (*lasàn-ko Andriamànitra*); and in accordance with this belief they were commonly addressed in prayer. The belief in ghosts, which, with all its vagueness and superstition, presupposes the continued existence of the departed, is extremely common throughout the island. The names by which these shades of the departed are known are many. They are called *matdatàda*, *ambiròda* (or: *ombiroa*, *amiròy*, *arimoy*), *lòlo*. The latter name, meaning also *butterfly*, presents a remarkable coincidence with the use of the Greek word *psyche*. *Angatra* is also used as the name of a spirit, but more probably means a demon than the ghost of a human being. In Betsileo two names are found, which are not used in Imèrina, viz. *kinòly*, and *fahasivin' ny maty*. *Fahasivin' ny maty* means literally 'the ninth of the dead.' Two other of the *ordinals* are used in an analogous manner: *fahavàlo* (eighth) meaning an enemy; and *fahatèlo* being applied more generally to all besides one's self and one's friends and relations. The *kinòly* appear to inspire the Betsileo with strange fears, and are described as having red hollow eyes, slender waists, etc., in fact very much as if the idea of their form had arisen from the thought of a human skeleton, and had been grotesquely decorated by the superstitious fancy of the people. These descriptions were given with great minuteness to the writer and Mr. Cameron when on a visit to Betsileo with Dr. Mullens and the Rev. J. Pillans two years ago, and were evidently believed in most firmly by the people.

We were led to make inquiries in this direction by the fact that we were within sight of a place celebrated in the legendary lore of Madagascar, indeed a kind of Malagasy Olympus. We had often heard of Ambondrombè, as the place to which the spirits of the departed go after death, and knew that it was said to be somewhere

in the Betsileo country ; but the first sight of the mountain itself was quite unexpected. We were on the highest part of the ridge on which the strange old village of Ivatoavo (High Rock) is situated, and had a splendid view of the country around us. Immediately below us to the south lay the plain of Tsiènimparihy, an almost level space walled in by hills on nearly all sides, and rendered most picturesque by the many little green rings hedging the Betsileo *vàla* (hamlets). Far away to the east of us was a long hill, evidently of great height, the ridge of which formed a gentle bow-like curve. Upon asking its name we found it was the far-famed Ambondrombe, or, as the Betsileo call it, Iràtsy or Irantsy (the evil place). It lies on the eastern border of the Betsileo country, and divides it from the home of the Tanàla, who live in the lower country to the east of it.

The top of the mountain is often shrouded with clouds, and was so the second time we caught sight of it at another stage of our journey. This, with its height, and the fact of its being almost inaccessible from thick brushwood and steep rock, has helped to make it a place around which the superstition of ages has delighted to cast a mantle of mystery. We asked if any one had ever climbed the hill, but were assured no one dared go near it. We enquired if any one would become our guide, but found that even the hope of getting some money from the Europeans, one of the strongest motive powers in Madagascar, was no inducement to undertake so perilous a task.

Some evil-doers, it is said, in old times fled to Ambondrombe for safety, and cultivated friendly relations with the *kindly*, and settled permanently among them ; but of their descendants, if they ever had any, our informant could tell us nothing. We asked what was known of the place and who were its inhabitants, and were told it was *tànin-dôlo*, a land of ghosts, and that it was the place to which all sovereigns go immediately after their decease. They are not, however, supposed to remain there permanently, but to be carried from the cloud-crowned head of Ambondrombe to yet higher regions.

The geography of the place is said to be this : the top of the hill is divided into three portions : the south belonging to Andrianampòinimèrina, the middle to Radàma I., and the north to Rànavàlona I. In the centre is an open space like Andohàlo, the place of public assembly in the centre of Antananarivo.

When a sovereign is about to die, the ghosts are said to assemble and form in lines and squares in true military style, and then wait the approach of the royal guest, whom they welcome with the strains of music and the firing of royal salutes. Indeed they seem to be most loyal sprites, as when the present queen reached Fianàrantsòà,

a few weeks before these accounts were given us, the people of Imàhazòny, a town having Ambondrombe in full view to the N. E., heard, as they were cooking their evening meal, a salute of three guns. Strange sounds, it is said, often alarm those living near the mountain; some of them, however, show that the ghosts are supposed to lead a life wonderfully similar to that of their more earthly neighbours. The lowing of cattle and the crowing of cocks are said to be often heard. At times a voice will be heard shouting: "Bring me a calabash to milk the cows with." The race too must be continued, for midwives are among the inhabitants.

When we made inquiries as to the probability of obtaining a guide, one old man said: "If you Europeans go to the top of Ambondrombe you must indeed be righteous people, and we shall all believe in you." Probably the missionaries in Betsileo will some day undertake the exploration of this famous mountain, and break the power of the superstition, which, notwithstanding the profession of Christianity, evidently has a firm hold on the minds of the people.

W. E. COUSINS.



AN EARLY SONNET ON MADAGASCAR.

"TO MY FRIEND WILL DAVENANT, UPON HIS POEM OF 'MADAGASCAR.'"

"What mighty princes poets are! Those things
The great ones stick at, and our very kings
Lay down, they venture on; and with great ease
Discover, conquer, what and where they please.
Some phlegmatic sea-captain would have staid
For money now, or victuals; not have weigh'd
Anchor without'em: Thou (Will) do'st not stay
So much as for a wind, but go'st away,
Land'st, view'st the country; fight'st, put'st all to rout,
Before another could be putting out!
And now the news in town is: 'Davenant's come
From Madagascar, fraught with laurel home;'
And welcome (Will)-for the first time, but prithee,
In thy next voyage, bring the gold with thee."

SIR JOHN SUCKLING; Born 1609, died 1642.

Comptroller of the household to King Charles I.

Note. This is one of the earliest notices of Madagascar to be met with in English literature. I have not been able to find the poem of Sir William Davenant's which is the subject of the above sonnet. Can any one inform us as to its character, and what special connection Davenant had with Madagascar to induce him to make this island the subject of a poem? And can any one inform us where the first mention of Madagascar is to be found in English literature? ED.

DRURY'S "VOCABULARY OF THE MADAGASCAR LANGUAGE," WITH NOTES.

AFTER I had been in Betsileo for a year I began to think that the language there spoken originally, while perhaps springing from a common stock, was totally different from that spoken by the Hovas; and this arose from my meeting with many words in common use among the Betsileo that were (1) not to be found in the Dictionaries; and also from (2) the ignorance among the Betsileo of many common Hova words; and (3) many common Hova words having quite a different signification in Betsileo; e.g.

(1) *maina* for *maizina*; *mariny* for *kaiky*.

(2) *habakabaka*, *mangôakôa* (B*); *kintana*, *fajiry* (B); *varavaran-kely*, *hoaka* (B); *sahiratsy*, *langêza* (B); *rovitra*, *rôta* (B); *ranjo*, *voavitsy* (B).

(3) *matâvy* meaning *matsatso*

<i>mêloka</i>	"	<i>tezitra</i>
<i>Hova</i>	"	<i>andriana</i>
<i>nâma-lâhy</i>	"	<i>sakaiza</i>
<i>râha</i>	"	<i>zavatra</i>

as *mahay raha* = *mahay zavatra*.

The never occurring *tra* in finals, but always *tea*, and the very distinct nasal *n*, also strengthened me in my opinion. I thought that intercourse with the Hovas had forced them to change their language.

I changed my opinion, however, before I left; and the perusal of Robert Drury's book, but more especially the Vocabulary, has quite convinced me that the language has really been one all over the island. All, I think,

* B is used for Betsileo.

are dialects springing from one common stock.

I do not know that I have read any thing about Madagascar that has given me such pleasure, and has set me off thinking so much, as has this Vocabulary of Drury's. Many of the words are there just as the Betsileo would speak them to this day; vide

<i>Lânitra</i>	sky
<i>Mânita</i>	sweet
<i>Vôitra</i>	ox
<i>Oratrôny</i> ,	to-day

and some words in his Vocabulary would not be known to those who have not been out of Imerina, but which are common in Betsileo; see *leg, knife, hearken*, etc.

It will be easily perceived that allowing for the dialectical influences and the English spelling, the large majority of Drury's words are Hova now; and as they were *written* in England 150 years ago they could not have been learned from the Hovas.

If one's work would only allow it, what pleasure it would yield to make a circuit of the island, go among all the coastal tribes, east and west, and compare their peculiarities!

In going through this Vocabulary, I have come to the conclusion that Drury himself did not write it; in fact *could not*; but that it was *written from dictation*.

Drury was only 14 years of age when he left England. From his eleventh year he had desired to go to sea, and thus being restless, it is likely he would not be well educated.

Then he was 14 years in captivity, and associated only with sailors for another 14 years or so before his Adventures were written. Thus we might call him an *uneducated* man. The Vocabulary, however, is written with care, and we can see evidence of method and rule in all the words. Let us remember, too, that he was a cockney; hence that ever recurring 'r'; vide *merheeter*, *henar*, etc. (*mahita*, *hena*); as also the 'w' in such words as 'voa,' which he puts 'woer.' What scribe would think he would carry his cockneyisms into another language? Hence, writing as he, Drury, spoke, we have all the 'rs' and 'ws' carefully written down, as also the phonetic sound of the Malagasy 'e,' as in day, may; see *great*. It is very likely he had not a good ear, and this will also account for some blunders. Seeing also that he was a captive always thinking of escape, he would not apply himself to the study of the language; and many of us have met with people who have been for years in a foreign country, yet have no intelligent acquaintance with the language. Let it be remembered, too, that the Betsileo and all (?) the coastal tribes have a strong nasal 'n.' Were I writing in English character the word 'anay' as pronounced by the Betsileo I should certainly write it "aangigh."

L is very frequently used for *d* among the Sakalava: see, *buy*, *small*, *wife*, etc.

Then again the Betsileo never say *tra* but a kind of *tsa*; *mianatsa*, etc. etc., and which Drury represents by *ch*, or *tch*.

I found, too, that the Betsileo, Sakalava, and other tribes very frequently drop the final *na*, *ka*, *tra*; and

also use them interchangeably; e.g. *fāsika*, for *fāsina*; *ōlo*, for *ōlōna*, etc.; and as those finals are so often left out by Drury, does it not confirm what some of us have been thinking of for a few years past, that all roots were originally monosyllabic or dissyllabic, and that the *na*, *ka*, and *tra* are accretions?

I can quite imagine Drury being taken into some quiet study, or perhaps relating before a select company in his father's coffee-house; and as his amanuensis asks him these words one by one, as: "Now what is the word for 'red'?" he would at once say '*maner*'; and down goes a phonetic English representation of exactly what he said. They would come to the word *side*. "Now what is the word for 'side'?" He would say: "Which? side of a thing, or side, ribs?" "Side, ribs," says his interrogator. "Oh," says Drury, putting his hand on his side, *Tehezako*, not pronouncing his final "o" very distinctly—and down goes *tehezac*, pronominal suffix as well as the noun. I can fancy the same in *He tucko*, for *hitako*, etc. And again, his untrained ear would prevent him from detecting the 'r' in *andriana*, and he would very likely pronounce it *dian*, and down goes *dea*, English as in sea, flea, etc., and another 'an' to make up *dri an*: doubtless the word stands for *andriana*.

As I have said, I have been intensely interested in this book and Vocabulary, and as it is so ancient for Malagasy literature (150 years), I thought it well just to draw up these few introductory pages while the matter was fresh in my mind, to stimulate us to more research into the Malagasy language.

English	Drury's Malagasy	Modern Malagasy	English	Drury's Malagasy	Modern Malagasy
All	earbe	aby (B)	boy	jorzarloyhe	zaralahy
alive	valu	velona	brother	royloyhe	rahalahy
ants	vetick (a)	vitaika	basin	lerveerferuchs	lovias
arm	vorecka		brass	sarber	saba (pv.)
ask	munganton	mangataka	black	minetay	mainity
sunt	l'rorovvaranuke	rahavavy a-naka (?)	bull	omebayloyhe	ombelahy
			brains	bettu	betro
above	ambunna	ambony	breast	trotter	tatra
adding	tovoungay (b)	tofony	belly	troke	troky (B)
adorn	merervaugher (c)	miravaha	back	ambosick	lamosina
advise	mearnorro	mianara	beef	haner	hena
afar off	larviteh	lavitra	bird	voro	vorona
afraid	mertorhocks	matahotra	belly-full	vinchy	vintsina
after	afarrong	afara	beads	arraer (i)	harana
aged	antitchs	antitra	blood	raw	ra
agree	melongore (d)		bandy	sekearf	
aiming	munondroer	manondro (?)	boil	mundavy	maadevilevy
aga	antitch	antitra	broil	metonu	mitono
alone	earare	irery	boil over	mundroer (j)	roatra (?)
altar	fesoronegher	fisoronana (?)	butterfly	tondrotto	
alter	youvoya	ovay	blunder-	boasse	basy
amaze	chareck	tserika	buss		
anchor	tumborto	tambato (?)	bite	munghabecks	folaka
anger	maluke	meloka (B)	broke	foluck	folaka
angle	merminter (e)	maminta	buy	mevele	mividy
ankle	pucopuke	pokopoko (pv)	broth	ro	ro
anoint	whosora	hosory	blow	chuffu	tsoso
answer	mungonore	?	beat	fufuho (k)	fofoka
any body	lerhulu	lehy olona	bullock	vosists	vositra
appoint	mermutore	?	bitter	mostaughts	mafaitra [na
arm-pit	kelleck	helika	backbone	towler lambosick	taola-lamosi-
archer	permawlay		bad	rawcthe	ratsy
arise	fuher	foha	big	bay	be
army	taffick	tafika	bald-head	soroluhur	sola-loha
arrow	anuofalla (f)	anak. f -	barrel	brecker	bariky
ascend	munonego	manainga (?)	bee	ranatentala	renitantely
ashes	lavanuck (g)	lavenona	before	ungulore	angaloha
asleep	lentey (h)		beg	mungortock	mangataka
awoke	mertearro	mahatsiaro	behind	affarro	afara
argument	meanconne	miankany	bottle	folokuke (l)	folakoho
alligator	voarha	voay	bosom	arrongher (m)	haranana
Body	jorzarmaner		beheaded	tompuculher	tapaka-loha
			bullet	baller	bala
			bastard	sarray	sary
			by and bye	andreck anna ar-	
				ny	
			broom	mermoerf (n)	mamafa
			beard	somuchs	somotra
			breath	anygha	sina
			bones	towler	taolana
			beans	antuck	
			bed	keban	kibana (S)

a. The omission of *s* after *t* is common in Betaleo.

b. An imperative from *tovona*, meaning something to boot, an addition.

c. Imperative from *miravaka*.

d. Evidently an imperative from *longo*, a friend (S).

e. Active from *antana*, a fish-hook.

f. I can find no word like this in the dictionaries, but I was once told in Fianarantsoa that Raboba of Ikongo was *Fanalo-lahy*, meaning a good spearman, so that *alo* or *ala* may mean something which throws.

g. A good example of the interchange of *na* and *ka*.

h. Can this come from *lentika*? very likely.

i. Coral (beads) of the sea: vide French Dictionary.

j. *Mandroatra*, spill, to run over, etc.

k. Pass. imperative perhaps from *fafoka*, to strike down.

l. From the French *facon*.

m. I can find *haranana*, a gizzard.

n. A good example of his cockneyisms.

English	Drury's Malagasy	Modern Malagasy	English	Drury's Malagasy	Modern Malagasy
basket	harro	harona	comb	morrotandro (w)	maro tondro
ball	hechurch		common or	munto	manta (?)
borrow	mungaborrow	manambotra	plain		
book or pa- per	terra toss	taratasy	coward	merwoozo	mavozo
buffalo	howlu	haolo	calf of a leg	veete	voa vity (B)
bee-hive	tohope	sohoka	canoe	lacker	lakana
bundle	mevorovore (o)	vorovoro	change	mernercollu	manakalo
blind	chemerheter	tsy mahita	carry	entu	ento
burning	mundavengher(p)	mandevona	creep [sed]	lomorly	?
bell	potchew	?	circumci-	meforer	mfora
belly-ache	merawrafu	marary fo	cane	tangerer	?
bread	moffu	mofo	caul	sassuhhaner	?
bladder	tervennear	tavy hena	choke	bohair	?
beauty	sengger (g)	sanga	cream	hendro	hendrony
baked	tongoffu	tono-afu (?)	cannon	futore	?
bow	ranafalla (r)	reni-fa (r)	cotton-tree	zare	?
bark	hulitcharzo	hoditra haso	chamelion	taw	tana
barrel of a gun	cornu (s)	kanona	cloudy	merauho	mirahona
burden			cloud	rauho	rahona
Child [ces]	enter	entana	cry	tomonghe	tomany
carravan-	annack	anaka	cutlass	vearawrer	viara
cocoa-nut	vungember	vanga (S)	come here	mehoveatowe	mihavia
cloud	woovernew	voaniho	civil	wocucat	[etoy (?)
cold	rawho	rahona	come down	mejuhore	mizotao
calabash	merninchy	mangitsy (B)	come along	aloyho	aleha
copper	vartarvo	vostavo	cartouch	fitter pinner	?
cat	sarbermaner	saba mena	box		
cow	chacker	saka	Daughter	annackampeller	anakampela
cattle	omebayvovva	ombivavy	dark	myeak (z)	(B)
cheek	omebay	omby	dish	ampondrer	?
crow	fawho	vaoka (?)	dog	amboer	amboa
call	quark	goaika	dry	mungetterhetter	mangetaheta
clear	kyhu	keho	day	hawndro	andro
crooked	merlu (t)	madio	dirty	merlauchs	maloto
cock	maluke	meloka	dram	azzoloyhe	hasolahy
capon	kuholoyhe	akoholahy	drunk	woosersekarfe	voasakafo (?)
candle	kuho vosit	akohovositra	dead	morte	maty
choose	charreck	?	dripping	solick	solika
covetous	mechutara	?	done	effor	efa
cotton	mertete	?	duck	cherere	tsiriry
oonjuror	hawsey (u)	hasina	deaf	merrengha	maraina
climb	umossee		dust	lumbok	lemboka
chest	munganeeher (v)	mananika	dew	aundew	andro
coffin	sundoke		door	varavongher	varavarana
come	harzowonger	hazo vorona	divide	vacue	vakio
cock crow	haveer	avia [no	drone	ferzimbe	vazimba
chin	kuhumunganu	akoho mane-	dream	munganofee	manonofy
calf	somo	somotra	dropped	larchuck	latsaka
clout	anuckan omebay	anakomby	dropped it	larchorho	lata-
clean	seeke	sikina	Earth	tonna	tany
	merrere	riry	ear	sofee	sofina
			eye	moffu (z)	maso
			eyelids	volohack	volo-
			eyebrows	volohondring	volo handrina

a. Vide French Dict., *prendre, portir*.

p. From the action of fire.

q. *Tsara-sanga* is used often.

r. See also *arrow*.

s. From the French *canon*, perhaps.

t. This is again a change of *d*.

u. Vide French Dict., *cotonfile*.

v. Imperative with final syllable left out.

w. From the teeth, points, of the comb.

x. This is probably a misprint for *myeak*, and may possibly be for *naka*, which would mean the same as *maina*, which means dark.

z. This double *f* is evidently a printer's error for the double *s* written in the old style.

English	Drury's Malagasy	Modern Malagasy	English	Drury's Malagasy	Modern Malagasy
elbow	heroy	kibo	fly away	tumeelingher	tilina
enemy	raffaloyhe	rafilahy	file	choffer	tsosa
eat	humonner	homana	full	fennu	feno [tra
even	merer		full moon	volormer autchs	volana anti-
enough	tondra (a)	tondraka	fright	mertawhouths	matahotra
ell	hanarlavver	?	fight	mealler	miadia
egg	tule	tody	fighting	mealle	miady
evening	arever	hariva	fire	ossu (f)	afu
eight	varlo	valo	fishing	merminter	maminta
eighty	varlofolo	valofolo	flint	affovarto	afu valo
eight hun-	varlozawto	valozato	flesh	nofuch	nofoto
dred			fox	foser	fosa
eight thou-	varlo arevo	valoarivo	forty	effuch folo	efatra folo
sand			fan	fernimper	
east	teenongher	atsinanana	fly	tumeeling (g)	tilina
Father	royya or arber	ray, aba (B)	feathers,	volu	volu
fence	farechs	faritra	or hair		
forehead	hondring	handrina	fetters	parrapingo	parapaingo
foot	feendeer (b)	fandia (B)	flame	lellar	lel (afu)
fruit	woerazro	voahazo	flower, or	vonegha (h)	vonyo
finger	tonedro	tondro	blossom		
fish	feer (c)	fiana (S)	fleshfork	fundrambah-	fandromba-
fishing line	tollevinter	tadi-fintana		ner	kena
friend	lonego (d)	longo	freemen	lovohitsa	lohavohitra
four	effutcha	efatra	fill it up	fennuyea	feno
five	deeme	dimy	forget	hawlingho	hanadino
fifteen	folodeeme amby		flux	tonchoruck	?
five and	rowafolo deeme		fry	mungendy	manendry
twenty	amby		flag	floy	?
five and	talufolo deeme		flood	fororawno	fararano
thirty	amby		fetch	municolor	mangala
five and	effuchfolo de-		fist	fettock	?
forty	me amby		fortunate	moss	?
five and	deemefolo deeme		fast	fortuchs	fatratra (?)
fifty	amby		God	deaan Ung-	Andrianana-
five and	enuigfolo deeme	easily		horray	hary
sixty	amby	seen	grandfa-	rozackloyhe	ray anaka la-
five and se-	fetofolo deeme		ther		hy (?)
venty	amby		grandmo-	rozackampeller	ray anaka
five and	varlofolo deeme		ther		ampela (?)
eighty	amby		grandchild	zaffu	zafy
five and	seveefolo deeme		guinea-corn	ampember	ampemba
ninety	amby		ground	ton	tany
five hun-	deeme zawto		gold	volarmaner	volamena
dred			green	micne (i)	maitso
five thou-	deeme arevo		goat	osa	osy
sand			get up	fahavvo	?
fat	vonedruck	vondraka (B)	go	mundaher	mandeha
flower (e)	turvalo	tavolo	go along	mundahanner	mandehana
lea	peer	?	garment	sekey or lam-	sikina, lamba
fly	lawletschs	lalitra		ber	
fickle	harraravvo	?	gun	ampegaaur-	ampingara-
fool	addoller	adala	girl	ruths	tra (S)
				jorzorampeller	sasa ampela

a. As "tondraka ny taona," vide French Dict.

b. The name given to the feet of princes in Betsileo.

c. *Fiana* is a common word for fish in Menabe.

d. The *e* is inserted to lengthen the *o*.

e. Evidently a mistake for *four*.

f. Another mistake, the double *f* has been mistaken for double *s*.

g. Sakalava for *tsidina*.

h. A good example of the nasal *n*.

i. The *n* is probably a misprint; read *micne*.

English	Drury's Malagasy	Modern Malagasy	English	Drury's Malagasy	Modern Malagasy
great	bay	be	Jar	senevolo	sinivolo
goose	onego-onego	?	idle	merwoozzo	mavozo
guinea-hen	congar	akanga	jealous	mermerrothhe	?
guts	tenaugh	tsinay	jest	somoneger	somonga
get farther	mesorangha	miesora any	joint	sandre	sandry (arm)
grass	habbetchs	ahitra	I won't	zawho merloy	izaho malai-
give me some	mungay may	manome	I will	atawuch	ataoko [na]
give you none	chemungamay	tay manome	I'll do no more	cheme ow-	tsy manao
give	youmayow	omeo		quere	akory
good	suer	soa	itch	(j) hauta	haotra
guard	ambenner	ambeno	I	zawho	izaho
grow	metombo	mitombo	iron	nosa	vy
great way	larvitchs	lavitra	island	panzaccar	nosy
gunpowder	pounday	pondy	King	(k) timpaghhlo	mpanjaka
not good	chesuer	tay soa	kick	vonu	tsipaka
get you gone	meangor	miaingà	kill	woerhaner	vono
garlic	toneglick	tongolo	kidneys	sumboro	vosahena
grindstone	sungherer	taingerina	ketch	messu	sambony
grind	sungheru	teingero	knife	perponge	misa (B)
good while	sailer	ela	kite	luhalleck	papango
House	trangho	trano	knee	suddro	lohaliika
honey	tentala	tantely	Ladle	tata or tonna	sotro
heat	merfanner	mafana	land	luffu	tany
hail	avandrar	havandra	lance	mundraer	lefona
head	luher	loha	lie down	merzavvo	mandria
hair	volo	volo	light	munghaluchs	mazava
hand	tongher	tanana	lightning	rabuchhaner	manelatra
heart	fu	fo	lights		raboka hena
hog	lambo	lambo			(pv.)
hook	vintner	laintana	look or see	merchinsover	mitsinjovy
horn	tondrook	tandroka	looking-glass	hachoro	hetsoro (S)
hide	mevonoor	mivony	low	eever	iva
hyde	hulutchs	hoditra	let go	ellyfof	alefof
hungry	homerserray	?	lie	mervanda	miavandy (B)
hundred	zawto	zato	love	taark	tiako
hat	satook	satroka	little	kala	kely
hoof	hoofo	hoho	live	valu	velona
here	inteer	inty	lemon	voersarra	voasary
hear	merray	maharè	loss	lavo	levona (?)
hen	ooohovovva	akohovavy	leaf	ravven	ravina
hearken	metinoor	mitaina (B)	lead	ferock	firaka
hot	moy	may	lips	soneghe	sony
hill, or moun-	vohitcht	vohitra	leg	tomebook	tomboko (B)
tain			liver	attinhaner	atihena
head-ache	luhermunga-	loha-	louse	hough	hao
	lelu		long	lavvar	lava
husband	valley (S)	vady	lend	mungaborro	mamambo-
hatchet	fermackey	famaky			tra (?)
halt	tarehu	?	lock, or key	funghelly	fanalahidy
how do you do?	whosuer	ho soa	lock of a gun	sophe ampegar	sofina
hunt	mungoro-	mangorona		satch	
hole	lavvaek	lavaka	long while	alelur	elaela
how many	fera	firy	locust	verloller	valala
hoe	soro	?	lizard	roso	
horse	suwaller	soavaly	left hand	tongher avveer	tànan-avia
heel	hehu	?	lean	merheer	mahia
hedgheg	sorer	?	looseness	ohorawhara
hicough	suecendrotch	tsikendrotra	lobster	orur	orona
		(pv.)			
hire	metombozzar	mitambazo			
hark	metinore	mitainoa re	j. As in <i>mihaotra</i> , to scratch.		
hammer	furnurore	fanoto (?) (B)	k. The imperative form, perhaps, <i>tsipaho</i> .		

English	Drury's Malagasy	Modern Malagasy	English	Drury's Malagasy	Modern Malagasy
lick	lalouw*	lelafo	pillar	oundur	andry
don't love it	hallucht	halako ity	plumb	lomoty (n)	lamoty
Man	loyhe	lahy	powder	poundey	pondy (pv.)
mad	townsaccar	tanjaka (?)	point	metrondroer	mitondro
many	mawrow	maro	pistol	plato	poleta (?)
maggot	oletchs	holitra	poison	vorick (o)	vorika
mother	ranna	reny	prisoner	sambuch	sambotra
moon	voler	volana	pot	velongha	villany
men	hulu	olona	pipe	kelyhe	kilanjy (?)
milk	ronoonu	ronono	poor	rarroc	reraka
monkey	vergee	varika	people	hulu	olona
midnight	mutungalla	-maton-alina	pepper	saccavero	sakaviro
mouth	vovvor	vava	plunder	mundravov	mandrava
musk me-	wantange	voatango	pitch	leta	dity
lon			pleasant	mertarva	matavy
mud	futuck	fotaka	pirate	kindoc	?
million	arria	alina (?)	purslain	toyanomehaloy-	tain-ombela-
muskittoes	moco	moko		he	hy
morning	emerrawha	a-maraina (?)	periwinkle	dadder	?
to-morrow	hummerawha	amaray	pigeon	dahew	?
mead	toak	tôaka	Quick	merlacky	malaky
marrow	manuccover	menaka	Rain	orer	orana
melt	tennoo (l)	teno	rainbow	avvar (p)	avana
milit	arrachaner	ar...hena	rammer	funhochuck	fanoto (?)
mouse	varlaryo	voalavo	razor	feharratchs	fiharatra
Nail of fin-	oho	hoho	red	maner	mena
ger			rice	varray	vary
navel	feutch	foitra	rich	mansarry	mansary
nine	seve	sivy	rise	fuhcr	foha
neck	woozzo	vozona	rough	meraffu (q)	marofa
ninety	seve folo	sivi-folo	run	lomoy	olomay (B)
nine hun-	seve sawto	sivi-sato (pv.)	rope	tolle (r)	tady
dred			runaway	leffer	lefa (B)
nothing	shemishe	tsy mlay	ripe	moosock	masaka
night	avulla	alina	ribs	towlertahasuo	taolan-tahe-
north	avarruchs	avaratra			sato
needle	finghts	fanjaitra	right hand	tongher avanner	tanan-avana
no	charra	tea (B)	Sand	fasse	fasina (B)
nose	oroong	orona	salt	serer	sira
nigh	merreena	mariny	sail	loy	lay
net	arratto	harato	son	annacloyhe	anakalahy
nettles	fundrozo	?	sun	andro	andro
Oath	mefontorr	mifanta	slave	anaavo (s)	andevo
one	eser	Isa	steer	rorvovva	?
old	antichs	antitra	sugarcane	farray	fary
ox	vositchs	vositra	sugar	serermarme	siramamy
oil	tongon tongher	tanatana	sweet	marme	mamy
	(m)		star	verseer (t)	fajiry (B)
open	sucorffu	sokafy	spoon	suto	sotro
t'other day	orertroung	oratrony (B)	silver	volerfutey	volafotsy
Potatoes	ovemarme	ovy mamy	scull	harrandluher	karan-doha
plantain	ounche	hotay (B)			
plantation	tateck				
plant	fumbulayher	famboly			
pap	nunu	nono			
partridge	hattacottoe				
pine-apple	mernasse	mananasy			

* This is very likely an imperative in *a*,
lelafo or lelaov, from lela, telaka.

l. Vide French Dict. Teno "dissont."

m. Tanatana is the castor-oil plant.

n. Lamoty is the wild plum, the word
should be plum.

o. Used in speaking of ody.

p. The final syllable dropped and the
cockney r put on.

q. Vide French Dict.

r. A very good example of the substitu-
tion of l for d among the Sakalava.

s. Misprinted: the first a should be d.

t. A large star (or planet in Betaileo).

English	Drury's Malagasy	Modern Malagasy	English	Drury's Malagasy	Modern Malagasy
shoulder	soroke	soroka	speckle	wander	vandana
sleep	meroro	miroro (S)	shake	mungozoneer	mangozohozo
shot	borseer	basia	stay	munding	monina (?)
six	canning	enina	spring of	vovo	vovo
seven	feeto	fito	water		
seventeen	folofeetoambe		spring of	sarrar	?
seventy	feeto folo	"	the year		
six hun-	canning zawto	"	spring of	allesoro	?
dred		"	a gun lock		
seven hun-	feeto zawto	"	swim	lomong	lomano
dred		"	shame	manghetcha	menatra
six thous-	canning arevo	"	split	vacu	vakio
sand		"	small-pox	creer	?
seven thou-	feeto arevo	"	staff	sahharr	zara
sand			skin	huletsch	hoditra
small	merlinick	madinika	side	tohazuo	tehezako
sunrise	terraek	teraka	slender	merlenec	madinika (?)
sunset	soffutch andro	tsofotra	spinage	orngha	anana
small	oruff	?	serpent	manerrander	menarana
small shot	pottchuck	fatsaka	snake	mery	?
spittle	eva	ivy	spin	munderoutchs	?
spit	mundorer	mandrora	stand	mechanganer	mijanona
south	ateemo	atsimo	steel	veoffo	vi-af
sore	boy	vay	steal	mungaulutchs	mangalatra
sour	mervoyhe	mavao	scissors	hette	bety
ship	sambo	sambo	snore	mearoutchs	mieroetra
stink	manche	mantaina	sweat	lingetch	dinitra
strong	merharee	mahery	sing	meansaw	misa
short	fuhur	fohy	shore	tomeboho	tamboho ?
spirit	lulu	lolo (?)	spit	fermerlarzor	?
seize	samboro	sambory	silly	mernay	?
shoe	hunghermaro		sheep	oundy	ondry
stool	feketrar	fiketrahana	spider	morrotongher	maro - tongo-
sick	merrawra	marary			tra
sky	longitchs	lanitra	stone	varto	vato
smooth	merlammer	malama	sink	tumborto	tambato ?
sound, noise			Tamarind	keley	kily (S)
or bark-			tankard	furnumerrauno	fanome-rano
ing of a			take	rumbessu	rambesina
dog			think	mevetchevetche	mihevitretra
shoot	teferu	tifiro	trumpet	anchever	an-taiva
shave	haharu	haratra	thirteen	folotaluambe	folo telo am-
soft	merlemma	malemy	three	folu	telo [by
smothered	settuck	setroka (pv.)	thunder-	talu	?
smoke	lembook	lemboka	bolt	apmy	
smoke a	metroher tobac-	mitroka	thigh	fay	fe
pipe	co		thunder	hotook	ketroka
shut the	arradingho	arindrino	town	tannarr	tanàna
door			thread	folo	foly
sell	vele	vidy [dry	thorn	forte	fatika (S)
sour milk	ronoonumandra	ronono man-	told	mungaborrow	manambara
sea	reac	riaka	tears	rawnomoosu	ranomaso
servant, sir	salamonger	salama	tobacco	tobacco	tobako
snare	faundric	fandrika	toe	annackinc	?
see	merheter	mahita	two	roa	roa
I see it	he tucko	hitako	ten	folo	folo
shirt	commeser	somizy (?)	twenty	roafofo	roafofo
seat	fetuaru	fitoerako	thousand	arevo	arivo
peak	mevolengher	mivolana	thief	ampegalutchs	mpangalatra
sweet-scent-	maungetchs	manitra	teeth	neefa	nify
ted			tongue	leller	lela
some	mishe	misy			

English	Drury's Malagasy	Modern Malagasy	English	Drury's Malagasy	Modern Malagasy
tie	fahaugh (v)	vahao	what are you doing?	eno tough nora	inona atao-nao?
trigger	funghatchu (w)	hatsika	wadding	huets	hoto
tail	che (z)	ohy	west	andrefier	andrefana
land turtle	hachaffu	?	wood for firing	hatoy	hatay
sea turtle	fauuu	fano	wonder	cherrec	tserika
tall	lavuur	lava	work	measar	miasa
turn	metuleher	mitodiha	wife	walley	valy (S)
tell one, two, &c.	mungesau	manisa	weary	mocoutchs	mokotra
tread (s)	hechawho	hitaabo	white man	versarhar	Vasaha
through (s)	torawho	toraho	wide	mertarcheths	mitaritra or mitatra
thrive	munzarre	manjary			bitsibitsika
take	rumbessu	rambesina	whisper	bisabise	?
tutanag	forockfutey	fraka-fotsy	wasp	fundroso	?
timber	harzo	hazo	wrist	soro	?
Uncle	ranaloyhe	?	wise	merhehitchs	mahihitra?
under	umbonna	ambony	winter	fouser	foka
udder	vorotchs	?	whistle	fuke	?
ugly	rawtche	ratsy	weave	mernendru	lana
vomit	mundoeer	mandoa	wet	lay	ovy
uncivil	chewocust	?	Yam	ove	color
Water	rawno	rano	years	color	taough
water-melon	woersarvo	voatavo	year	tough	taona
wax	luco	loko	yes	toguore	tokoa
warm	moy	may	yonder	aruea	arua
wave	onezur	onjana	yesterday	umoria	omaly
wind	ornghin	anina (a)	Sunday	Alhaida	Alahady
wood	auler	ala (breeze)	Monday	Alletenine	Alatsinainy
white	fute	fotsy	Tuesday	Talorter	Talata
wild	melampo	lemby (deser-)	Wednesday	Alarrerbeer	Alarobia
what?	eno	inona? [ted]?	Thursday	Commeeshe	Kamisay*
what's this?	eno toey	inona itoy?	Friday	Jumor	Zoma
what's the matter?	eno zow	inona izao?	Saturday	Sarbueche	Sabotay*

v. This is evidently meant for *untie*.

w. *Fihatsim-basy*, or *fanatsim-basy*.

x. Vide *Queue*, French Dict.

z. This should be *throw*.

* The omission of Ala in Thursday, and of A in Saturday is common in Imerina even.

J. RICHARDSON.

NATIVE ACCOUNT OF A TRIBE CALLED 'KALIO' OR 'BEHOSY.'

About a week's journey to the west of the Capital is a tribe called the *Kalio* or *Behosy*. They live in a woody country extending from Mojanga to Mahabo. Their food is honey, eels, and lemurs. The lemurs are caught in traps and fattened. They are black, and in appearance are much like the Sakalava. They make network of cords, hence the name *Behosy*. See Fch. Dict., s. v. *hosy*. They jump from tree to tree like monkeys, and cannot easily be followed, as the country is rocky. They are extremely timid, and, if captured, die of fright.

Can any one confirm or contradict the above account? W. E. C.

[For notice of the country where these people live, see Mr. Pickersgill's paper, p. 76, *ante*. The *Behosy* seem to resemble in their habits the 'Monkey Men' of Dourga Strait, New Guinea; see Wood's *Natural History of Man*. Vol. ii. p. 224. Ed.]

THE BURNING OF THE IDOL RAMAHAVALY.*

TRANSLATED FROM A NATIVE ACCOUNT.

THURSDAY, Sept. 9th, 1869, was the day of burning all the idols, through the favour of Jesus Christ, and the power of God the Father, and the grace of the Holy Spirit. And I was sent for by the Queen's messengers to assist them with regard to Imàhavàly, at Ambòhimanjàka, north of Imèrimandròso. The Queen's messengers who were there were the following: Rainisoamanahirana, 14th honour, Officer of the Palace, Rainandrianaly, 14th hon., Randriamasy, 12th hon., Randrianaivoazo, 11th hon., Ratasilahy, 10th hon., and their followers, and I, Rainivèlo, pastor of Imèritsiasindra.

So we came to Ambohimanjaka to the house of Rainimàso, chief of the descendants of Riamangidy [the tribe or clan who were hereditary guardians of the idol], for there Ramahavaly was kept, for it had been taken away from Ambòatany [a village on a high ridge west of Ambòhimànga, where, until within a few years ago, the idol had always been kept]. So when the descendants of of Riamangidy had been assembled to be told the royal message, Rainisoamanahirana spoke to them as follows: "This is the word of the Queen which we bring: I ask you, says the Queen, to whom did Ramahavaly belong? to *her* grandfather? or to *your* grandfathers?" Then they were all afraid, and as if they could not answer. But the Queen's messengers said: "Don't be needlessly afraid, but answer the inquiry of the Queen." Then Rainimaso, the idol-keeper, answered as follows: "Since our Sovereign lady asks of us, this is our reply: It was her grandfather's, and her father's, and her mother's, for the guardianship of it only was our father's and our office; for our Sovereign lady is its owner, so may what our Lady does give her long life."

Then the Queen's messengers spoke again as follows: "Then if it is hers, she says, then she will burn her own, for it befools the people, and wastes the substance of her subjects; and on that account do I burn it, says the Queen. For it is God in whom I trust and upon whom I depend, and on whom my subjects depend; and therefore I declare to you, its keepers, that since it is mine, whatever is connected with it, deliver it up, for I will burn it altogether; for if any one retains it, above all, if any one conceals it,

* This idol was a very celebrated one, and ranked as second or third in rank of the idols of Imerina. He was the Malagasy Esculapius, and patron of serpents. See *Hist. of Madr.* Vol. i. pp. 406-409; *Madr. and its People*, pp. 375, 376.

I will burn them with it; so deliver up everything." And so everyone who was there was astonished.

And the idol was kept in a wooden box, there in the corner of the house called the *zôro-firarâzana*,* and when they were told to fetch it, they all looked at each other, for they were afraid of the idol, and would not fetch it. Then the Queen's messengers said, "Do you fetch it, Rainivelo;" so I rose to fetch it, Rainisoamahirana and Rainandrianaly whispering to me, "Take good care lest you fall from the ladder;" so I went up the ladder and brought down the box with the idol in it, and all its belongings, and everything in which they were placed. There were two large wooden boxes; and 15 large baskets with covers, and 11 smaller ones with covers; and 9 honey boxes;† and they were all as full as they could be. The smaller baskets were full of leaves and pieces of wood used as charms; and the honey boxes were full of idols or charms made of small pieces of wood fastened together alternately with small silver links, and coral, and beads, in this fashion [here in the ms. is a sketch of one of these *ôdy*, something apparently to be used as a fillet for the head or an armlet]: things to be worn across the shoulder, and round the neck, and on the head, on going to war; all the honey boxes were filled with charms of this kind. One of the wooden boxes was filled with red *lamba* and scarlet cloth. And in the other box was the idol itself, which they call *Ingâhibè*. [Perhaps the nearest, and not inappropriate, translation of this word is 'The old gentleman.'] This consisted of two pieces of wood, seven finger-breadths in length, and about the size of one's wrist in thickness. And their coverings were: first, dark blue cloth, secondly, native silk cloth, and thirdly, scarlet cloth; and they were also anointed with castor oil, and with a gum used for burning as incense; and between them were coral beads, and pieces of silver, and white beads; and outside they were ornamented with pieces of scarlet cloth and dark blue cloth, so that their appearance was like a bird having wings and head, the body glittering with the different kinds of beads fastened to it; its form was something like this: [here in the ms. a sketch is given which has a rude resemblance to a bird.]

And I must confess that although I had taken hold of it, I still half thought it something having life, but after holding it up some time, I remembered that I was holding it too long through my joy, while

* The north-east corner of Hova houses, so called from the *râry*, a kind of invocatory chant to the ancestors and idols being sung there. It is esteemed the most sacred part of the house, and in it the fixed bedstead is generally placed.

† A piece of the trunk of a tree, about a foot to eighteen inches deep, ten to twelve inches in diameter, hollowed out and used to bring honey from the forest.

they on the other hand were lost in amazement seeing me pull it to pieces. Then they said, all speaking confidently: "If Rainivelo does not die suddenly, then there surely is what they call Jehovah, to whom he prays," for while still holding it up I discoursed upon the nothingness of idols, and spoke of the power of God and the mercy of Jesus Christ. And when I was just going to burn it, I said: "Look, all of you, for I will chop it up with the axe," then taking the axe I split it up, but it was a little troublesome, for the wood was slippery with the castor oil.

And as I was about to burn it in the fire, Rainandrianaly said: "Take good care of your fire, for if it goes out, they will say, 'Ingahibe has put out the fire;'" so I put some fat and firewood before I lighted it. And when the fire was well kindled, I put on first all the smaller articles and the leaves. So when they were on fire, the proverb was fulfilled: *Ambarivàtry mitain-tenany, satria vontô tseroka*. ["*Ambàrivàtry* (a shrub, the pigeon-pea) burning itself, because full of grease."] And again, when Ingahibe was thrown on the fire, it reminded one of the saying: *Horirika namonosan-kena, koa levona mba amy ny fonosany*. ["*Horirika* (the edible leaf of an arum, but often used from its size to wrap up smaller vegetables), vegetable wrapper, then eaten together with what it wrapped."] And when they were all in the fire there was a fine blaze, for I took care that all should be destroyed, so glad was I in burning them.

And when all was consumed we all went away home; and as we were going along the road Ramangidy's people said: "Parson Rainivelo will fall, you'll see, and die." However I happened to be behind them all the while, though they did not know it; so when I said: "Here I am, for whoever tells you that, tells a lie," they were all ashamed and had nothing to say for themselves. So when I came to Alakamisy [or Thursday, the name also of the place where the market is held on that day, near Ambohimanga] I told everyone I came near of all the people assembled at the market about our burning the idol, for although there were many idols here among the Malagasy, there was not one of all of them equal to Ramahavaly.

And after Ramahavaly's burning, I visited 21 congregations one after another, preaching every Sunday about the destruction of the idols, and the burning of Ramahavaly, and the fulfilling of the Scriptures, and the power of Jesus Christ; and this is what I preached, John xx. 24-29, especially the words: "Be not faithless, but believing." My reason for visiting those congregations was

that they were all in the vicinity of the idol village, as well as containing many people who believed in it and acknowledged its power. These are the names of the 21 congregations to whom I preached as stated above :—

- | | | |
|--------------------|-----------------------|--------------------------------|
| 1.—Ambohimanga | 8.—Isaoka | 15.—Ilafy |
| 2.—do. (Andakana) | 9.—Ambodifahitra | 16.—Ambohipanja |
| 3.—Imeritsiafindra | 10.—Ambohitrantenaina | 17.—Inamehana |
| 4.—Imerimandroso | 11.—Manandriana | 18.—Ambohitratrimo |
| 5.—Imahatsinjo | 12.—Ifiaferana | 19.—Mandrarahody |
| 6.—Imangarano | 13.—Ambatofotsy | 20.—Ampasika |
| 7.—Imanankasina | 14.—Ilazaina | 21.—Avaratr' Ampa-
[nanina] |

I preached nothing else until I had visited all these congregations.

RAINIVelo, *Pastor.*

[*Translated by the EDITOR.*]



GLEANINGS FROM "LIVINGSTONE'S LAST JOURNALS."

(A) WORDS SIMILAR TO MALAGASY.

- 1.—*Sandaruse*, gum copal=*sandarosy*. Used by Arab traders. The native name is *kumbe* (v. 1, p. 30), or, in some parts, *mehenga* (v. 1, p. 70).
- 2.—*Bua bwa*, name of a fruit =(*voa* ?) (v. 1, p. 149).
- 3.—*Khanga*, guinea fowl=*akanga* (v. 1, p. 34).
- 4.—*Machna kanga*, guinea fowl's eye=*mason' akanga* (?) (v. 1, p. 180).
- 5.—*Masu kantussi*, bird's eye =*maso* (?) (v. 1, p. 180).
- 6.—*Shuare Raphia*, (native ?) name of a palm=*raofia* (?) (v. 1, p. 208).
- 7.—*Ngombe*, an ox=*omby* (v. 2, p. 55).
- 8.—*Lamba*, something woven ("weavers of the Lamba," v. 2, p. 56). *Mal. lamba*, cloth.
- 9.—*Bolongo*, friendship (v. 2, p. 69); cf. *longo*, a friend, in Sakalava (v. 2, p. 69).
- 10.—*Matanga*, a melon = *voatango* (?) (v. 2, p. 221).

(B) CUSTOMS LIKE THOSE OF THE MALAGASY.

- 1.—The poison ordeal is common, and vomiting is a sign of innocence (v. 1, p. 134). The name of the ordeal is *muavè*; is this connected with *mosavy* ?
- 2.—A ceremony of blood-drinking, similar to the *fati-dra*, is a common ratification of peace and pledge of friendship, as among the Malagasy (v. 1, p. 22).
- 3.—The manner of beckoning with the palm down, noticed by Livingstone (v. 1, p. 346), corresponds exactly with the Malagasy practice.
- 4.—The way of dressing the hair in little knobs noticed (v. 1, p. 81) by him seems to be similar to the fashion commonly adopted here.
- 5.—"The Makonde blame witches for disease and death; when one of a village dies, the whole population departs" (v. 1, p. 28). The Sakalava are said to do the same.

W. E. C.

NOTICES OF NEW BOOKS ON MADAGASCAR.

(1) *Twelve Months in Madagascar.*
By Joseph Mullens, D.D., Foreign Secretary of the London Missionary Society. London: J. Nisbet and Co.

We are glad to welcome from the graphic pen of Dr. Mullens an addition to the not very voluminous collection of books on Madagascar. In the twelvemonth of his stay in this country he possessed unusual opportunities for seeing those portions of the Island where the L. M. S. mission is in operation; and his book gives a picturesque, and, on the whole, not very far from correct account of both the country and people, as far they came under his notice. It is not very remarkable, considering the circumstances of the visit of the Deputation, and their want of that thorough acquaintance with the people which only constant intercourse with them can give, that the Doctor's views of the Malagasy are somewhat strongly tinted with rose-colour. The congregations and people, as seen by the Deputation in most of their tours through the country, presented by no means their usual every-day aspect, and consequently, left a far more favourable impression as to their progress than the actual state of things warrants one in forming. So that we demur very strongly to the statement that the Doctor and his colleague "everywhere came into closest contact with the native churches, to an extent that no Englishman, missionary or traveller, had ever done before" (preface, p. v.). On the contrary, we affirm that every missionary in active work comes into far closer contact with his people at every Bible class and Sunday service than the Deputation could possibly do at any of the places they passed through. And this was

just because, as Dr. Mullens says, they "saw the religious life of the people on the large scale, not merely in its details in a single locality."

Making, however, allowance for the above causes of misconception, the book contains much to interest not only those who have never been in Madagascar, but also those who are familiar with it. No one has yet described the physical features of the country half so minutely and picturesquely as Dr. Mullens has done in this book. The Doctor has a gift for physical geography, and has pictured the mountain ranges, the rice plains, and the river valleys of the interior with real enthusiasm. We can hardly however go quite so far as he does in his admiration of the bare hills and dreary landscapes of many parts of Imerina. And though by no means belonging to the *nil admirari* class of people, who go from Dan to Beersheba and find all barren, we can hardly help smiling at the profusion with which the epithet 'noble' is strewn over his pages when speaking of hills and rocks. True we sometimes have gorgeous effects of light and shade, and the red clay hills glow at sunset with a marvellous intensity of colour; but the exquisite purity of the air at some times of the year would glorify any landscape, however devoid of interest. But we owe warm thanks to the Doctor for his excellent and minutely detailed Map of the two chief central provinces. It is a real gain to our knowledge of the country; and we could have wished that Dr. Mullens's geographical researches could have been extended over the whole island. We are sorry, however, that by some oversight, the map does not bear upon it some recognition of the

great services rendered by the late Mr. Cameron, in the preliminary surveys, triangulation, and measuring of base-lines, without which the map could not have the same claims to accuracy which it now possesses. This is acknowledged in the book, but many will see the map who will not see the book, or will soon forget Mr. Cameron's share in its production, even if they have read about it.

In the chapter on "Lake Itasy and the Volcanic District," Dr. Mullens has made a valuable contribution to our knowledge of the physical geography of the island. It is true that for some years past it has been known that there were evident traces of volcanic disturbance in the molten appearance of the rocks in the west and south of Imerina, and in the pumice and cinders occasionally met with in those parts. In a journal of the Rev. T. Campbell, C. M. S., printed in the *Church Missionary Intelligencer*, June, 1869, p. 192, there are interesting details of these appearances; but Dr. Mullens has given far fuller information on the subject, and has shewn how extensive and energetic these subterranean influences must have been, and how very conspicuous are its traces in the great number of extinct craters north and south of the mass of Ankaratra.

With regard to Dr. Mullens's estimate of the population of Madagascar, while agreeing with him that probably former estimates were too high, we have a strong impression that he errs in the other direction. Somewhat positive statements are made in the book, and were put forward rather prominently at the L. M. S. Annual Meeting in May of this year, about the mere "guess-work" upon which former estimates of the population were founded; but on examining the estimate made by the Deputation, it is perfectly evident that they also have largely used "guess-work" with regard to several of their items. The Sakalava country, for instance, which stretches the whole western side of Madagascar,

970 miles long, and overlapping considerably at each end, they only passed through once, by an unfrequented route; yet it is confidently set down as containing 500,000 people,—neither more nor less. The same remark applies to the inhabitants of the eastern coast, to those living in and between the two great lines of forest, to the people of Ikongo, and to the Ibàra tribes; some of these latter indeed were not seen at all by Dr. Mullens and his colleague. We have a strong impression, derived from reports, more or less reliable, that both the Sakalava and Ibàra countries will be found to be more thickly peopled than Dr. Mullens thinks; but before we can set down exact figures we need more exploration of the country in these directions. Two-thirds, at least, of the island are practically unknown to us. In the sixth chapter, which treats of "The Land and People of Madagascar," Dr. Mullens has most ingeniously woven together in a concise narrative all the most important facts known as to the history of the Malagasy people; we think however that the dates he gives for some of the most important events in their history before they were known to Europeans are very problematical (see pages 178, 179, 181). But he gives some interesting particulars as to the activity of commerce and navigation in the Indian Ocean many centuries ago, which confirm the generally-held belief that the Hovas and other allied whiter tribes are of Malay stock, and which show how easily emigration might have taken place from the Malay Archipelago in this direction at a rather remote era.

The four or five page-illustrations given, and some of the smaller ones, are so good that we wish that Dr. Mullens had given a larger selection from the extensive series of photographic views he took when travelling in Madagascar.

We have been amused by the rather free translations Dr. Mullens gives of some Malagasy names:

"Get your tiffin" may do on a stretch for Mandanivatsy (p. 235), but to the meanings given of Tsi-enim-parihy (p. 81), Sakalava (p. 168), Malaim-bandy (p. 170), Sihanaka (p. 262), Tanin-dolo (p. 89), and some others, we put a very emphatic query. In the names of places both in the book and the map there are many instances showing that the rules of Malagasy orthography have not been understood; thus we have Ambohiveloma, Ampasimfotsy, etc. But, as we have said, we heartily welcome the book; and we trust that it will not only strengthen the interest which has been felt in Madagascar for many years past by the friends of missions, but will direct the attention of scientific explorers,—geologists, naturalists and botanists,—to this country, as a field where there is still ample room for research in various departments of science.

(2) *From Fianrantsàa to Ikongo. Being Notes of a Journey made on behalf of the London Missionary Society.* By George A. Shaw; pp. 19. Antananarivo: A. Kingdon.

This little pamphlet is a record of some true missionary exploration and work. The tribe called Ikongo, living in a district of the same name to the south-east of the Betsileo country, have long been noted for their independent character, and the determined and successful resistance they have made to the Hovas. By exercising judgment, tact, and patience, Mr. Shaw has at last got access to this people; and in his pamphlet he describes his visit (in Sept. and Oct. of last year) to the strongly fortified mountain, also called Ikongo, which is the capital and citadel of the tribe. Even he, however, was not allowed to enter the place, but he gives a description of it. The difficulty of access to Ikongo may be understood from the following extract:—"Quite early this morning we became aware by the firing of guns that the king was leaving the fortress, on his way

to me. So I again anxiously awaited him, fully expecting he would soon put an end to our suspense. But I was told that though so close, it would take quite a day to get either up or down the intricate path. So I had nothing to do but wait till next day."

Although the Ikongo chief and his people were strongly prejudiced against "the praying," as being in their minds closely connected with Hova domination, Mr. Shaw was able to place a teacher to instruct them in reading, etc.; and with this he was obliged for that time to be content. But he was encouraged in having made any opening for light to enter. We advise those of our readers who have not seen the pamphlet to procure and read it for themselves. We are happy to give in the preceding pages further information kindly supplied by Mr. Shaw, after a second visit made to Ikongo, as to the prospects of spreading the gospel amongst its people.

(3) *The Sakalava. Being Notes of a Journey made from Antananarivo to some Towns on the Border of the Sakalava Territory, in June and July, 1875.* By Joseph S. Sewell; pp. 24, with a Map. Antananarivo: A. Kingdon.

This interesting pamphlet opens up a part of Madagascar never before visited by a missionary, and only once or twice crossed by a European trader or naturalist. Up to the present time none of the Madagascar races have seemed so inaccessible to the gospel as the widely spread tribes of the Sakalava. In the neighbourhood of Ankavandra and Imànan-dàza, however,—Hova garrison towns on the edge of the Sakalava territory to the west of Madagascar, and from seventy to eighty miles from the Mozambique channel—there seems a very favourable opening for commencing mission work among these tribes. The Sakalavas in the neighbourhood seem to live in friendly relations with the Hovas, and to be favourably

disposed to Christianity. It is greatly to be wished that Mr. Sewell's suggestion should be carried out, and that each of these two important places should be occupied by a good native evangelist, so that the Sakalava tribes living near each respectively may be taught, and their children brought into schools. But the paper kindly prepared by Mr. Pickersgill, who was Mr. Sewell's companion on his journey, and given in the preceding pages, enters fully into this question, and supplies many facts omitted by Mr. Sewell in his account.

Besides the interest which this paper has from a missionary point of view, it adds some valuable information to our knowledge of the geography and physical features of central Madagascar. Instead of the hills west of Lake Itasy forming the edge of the central plateau of the island, as was at one time supposed, Mr. Sewell's journey shews that this elevated portion of Madagascar extends for nearly two degrees of longitude west of Antananarivo, with high hills at its western edge, and

then dips down suddenly into the plain of Bémaraña, a valley somewhat resembling that of Ankay on the eastern side, but at a much less elevation above the sea-level, 300 or 400 feet only, instead of about 3000 feet. The sections given with the map show that the central plateau of this island has a cup-shaped hollow towards the centre, with the edges higher on each side. This, it will be remembered, is on a smaller scale what the southern half of the African continent is on a larger one, as shewn by Dr. Livingstone's travels and researches. The analogy is curious and suggestive. Mr. Sewell's map also shews the course of a very important river, the Tsiribihina, hardly known by name even before, which receives the Mania, from North Betsileo, and the Mahajilo, the Kitsamby, and other considerable streams from Imérina and the district to the west. Altogether, the pamphlet is a interesting and valuable addition to our knowledge of this country, and of some of its numerous tribes.



ICE IN MADAGASCAR.

I have very often wondered how many missionaries have seen ice in this country. Until the other day I never heard of any one except Mr. Street and myself, who saw some at Manalalôndo, on the morning of the 15th June, 1872.

Manalalondo is situated in one of the Vakinankaratra valleys, in latitude 19° 15'. On the morning in question, taking a walk on the hill sides, I was attracted by the appearance of the rice fields, and on descending to examine them I found them covered over with ice, perhaps a quarter of an inch thick or more, the ground was also covered with white hoar frost. On our journey the same morning we met some natives carrying a large piece of ice, which must have been half an inch thick. I need perhaps hardly add, that although I have very often been there since, I have never seen any ice except on the one occasion mentioned.

H. E. CLARK.

BRIEF SUMMARY OF IMPORTANT EVENTS IN MADAGASCAR DURING THE YEAR 1875.

POLITICAL. There has been not a little excitement during the year on the subject of slavery, and the importation of slaves into Madagascar. As far as can be ascertained, the royal proclamation of Oct. 2, 1874, decreeing the freedom of all slaves brought into Madagascar since the signing of the Anglo-Malagasy Treaty, June 7, 1865, is practically a dead-letter. It is still a disputed point whether any slaves have actually been set free as a result of the proclamation, although, according to Sir Bartle Frere and other good authorities, from 8000 to 10,000 slaves are imported annually. It is impossible to believe that such large numbers of slaves can be introduced into the country without the connivance of local governors and other officials; and from information received from those who have lately been on the coast, both east and north-west, it appears that there are regular establishments for the reception of newly-imported slaves, where they are kept until they can speak a few sentences of Malagasy. Not long ago a gang of slaves who could hardly speak a word of the language was seen only a few miles south of the Capital by a missionary of the L. M. S. Those who know the all-pervading influence of the central government, even in remote parts of the island where Hova officials are stationed, can hardly avoid concluding that it must be to the interest of some persons very high in position *not* to put a stop to this state of things; and that, notwithstanding proclamations which read exceedingly well, nothing very effectual will be done to stop the slave trade unless a constant pressure is exercised by England

to oblige the native government to observe their treaty engagements. The presence of a British Consul on the north-west coast would probably do much to check the evil.

About the middle of the year there was considerable exercising of the public mind on the subject of medical attendance. In June, Dr. Parker, of the L. M. S. mission in Betsiléo, was sent for by the Queen to be Court Physician; and in September, Dr. Mackie, who had left Antananarivo for the Cape, returned from Tamatave, having accepted a similar position. In a royal proclamation delivered in Andohalo on August 6th, the Queen informed her subjects of these appointments; telling them that her medical officers should also attend the people free of charge, and that she would even give them medicine if she had any suited to their complaints.

In April, May and June, considerable excitement was caused in North-west Vönizongo by the discovery of a hot sulphur spring in that neighbourhood. It is said that some one passing by the place, and being afflicted with one of the very common skin diseases of the country, happened to bathe in the water, and to his surprise and delight found himself, like Naaman, freed of his complaint. The fame of this cure soon spread, and the poor ignorant people, thinking the water would heal every disease that flesh is heir to, flocked in great numbers to the spot. Some 8000 people, it is reported, were there at one time, living in tents, so that the villages for some distance were almost deserted.

But instead of gaining benefit, a large proportion contracted new diseases, and numbers died from fever; so that at last the government were obliged to interfere and disperse the assembled crowds. An analysis of the water shews that it contains sulphates of magnesia and soda, and common salt.

RELIGIOUS. In the early part of the year, a special series of six services, one every week, was held in the church at Avàratr' Andohàlo, for youths and young men, to impress upon them the importance of personal religion, and the obligations of purity of conduct and heart. Some startling revelations as to the low state of morals among young people, and, as it was feared, an increase of licentious habits, greatly encouraged by the openly vicious conduct of young men of the upper classes,—was the immediate cause of holding these services. It is to be feared also that there has been latterly a great increase of drunkenness, notwithstanding the stringent laws of the native government against the making or sale of spirits.

In June the usual half-yearly meeting of the *Izan-anim-bòlana* (lit. "every six-months"), the Church Congress or Congregational Union of the churches in Imérina, was held in the Memorial Church, Fàravòhitra. The Rev. C. Jukes presided; and papers were read on 'The sending of Native Missionaries by the Union'; 'The Observance of the Lord's Day'; and 'The taking care of the House of Prayer.' The meeting was well attended, and it was resolved to send two native missionaries to the Ibàra tribes in the south of the Island, and to make half-yearly collections for their support, in June and December, in all the churches connected with the Union.

On June 24th, the spacious and handsome church of the Norwegian Mission at Antananarivo was opened for divine worship. Almost all the Norwegian missionaries in the central

provinces were present and took part in the services; and a large number of the members of the other Protestant missions also attended. The church is a commodious structure, mostly of sun-dried brick, designed in a simple Gothic style, and in the form of a Latin cross. It has a lofty tower of burnt brick in the centre of the northern end, crowned by a short spire covered with zinc. The church stands in a commanding position at Ambàtovinàky, above one of the chief roadways of the city, and is a prominent object from the west and north-west of the Capital.

In August, an L. M. S. mission was commenced amongst the Sihànaka by the arrival of the Rev. J. Pearse and Mrs. Pearse at Ambàtondrazàka. During the year some important missionary and exploratory journeys have been made by members of the L. M. S. and F. F. M. A. missions: viz., Mr. G. A. Shaw to Ikòngo; Rev. H. W. Grainge to Mojangà; Mr. J. S. Sewell and Rev. W. C. Pickersgill to Ankavàndra and Imànandàza; and Rev. T. Brockway along part of the East coast. But as full accounts of the three former are given in the preceding pages it is unnecessary to do more than mention them here.

On August 3rd the foundation-stone of a Hospital for women and children, in connection with the S. P. G. mission in Antananarivo, was laid by Mrs. Lindsay at Ankòrahòtra.

LITERARY. The Revision of the Malagasy Bible has been proceeded with during the year by the Committee of Delegates, and under the supervision of the Rev. W. E. Cousins, Revising Editor. The portions revised during the year are Genesis xlv.—l., the whole of the book of Exodus, and Matthew xvii. 14—xxi. 32. The committee have met every Tuesday since Feb. 9th.

A Malagasy Bible Dictionary has been commenced during the last half-year, under the editorship of Revs. J.

Sibree, P. G. Peake and T. T. Matthews. It will probably be a work of from 700 to 800 pages, demy octavo, and illustrated.

A Malagasy English Dictionary has also lately been commenced under the charge of a small committee of members of the L. M. S. and F. F. M. A., and edited by Mr. Street. This Dictionary, it is proposed, shall include every known Malagasy word, so far as this is attainable, giving also those of other dialects than the Hova. It will probably be a much larger work than Mr. Johns' Dictionary, and the usage of most words will be shewn by illustrations taken from the proverbs, *kabary*, and other purely native productions.

A small English-Malagasy Dictionary, chiefly intended for Malagasy students, but most useful also to English residents, has lately been published by Mr. J. S. Sewell.

The year 1875 will probably be memorable in the future literary history of Madagascar as the date of the commencement of the first Malagasy newspaper. *Ny Gazety Malagasy* was commenced on May 1st of this year, and has already a large circulation. It is a monthly paper of four pages, and issued at one *cranambatry* (one third of twopence) per copy. May it soon become a weekly, and eventually a daily paper, and do much to stimulate and enlighten the native mind.

OBITUARY. The death of Mr. Cameron, of the L. M. S. mission, on October 3rd, is noticed at full length in the preceding pages, and an account given of his long and honourable life-work.

The Rev. Dr. Percival, of the S. P. G. mission at Tamatave, died of fever on his way from the Capital to the East coast, at Ranomafana, on April 4th.

On May 21st, the oldest officer of the Malagasy army, Rainingory, 16th Honour, died at Ambôhimanga. He was supposed to be not less than 100 years old, and until very recently had been a hale and vigorous old man.

He was born at Ambôhibelôma; and was greatly esteemed as a brave soldier by the first Radama, whom he accompanied in most of his war expeditions in various parts of the island. In his old age he was greatly respected and beloved by his family and friends. The Queen shewed him all honour, and directed that as he was a hundred years old his corpse should be wrapped in a hundred red silk *lamba*. The family tomb where he is buried is said to have used as a hiding-place by the Christians in the persecution.

Postscript. Since the above was in the printer's hands, we have to record, with heart-felt sorrow, the sudden and unexpected death of our dear friend and neighbour, the Rev. J. T. Wesley. Mr. Wesley had not been five months in the Island, and was hoping to proceed to Antsihanaka, as the colleague of Mr. Pearse, in the cold season of 1876. But he suffered from the heat of the climate as the hot season approached; and although no serious apprehension was entertained until a day or two before his death, he rapidly sank, owing to inflammation of the liver, and died at Antananarivo on Dec. 19th; and was buried in the Ambâtonakanga Church-yard on the following Tuesday. We made special reference to his death on the following Sunday afternoon, at Antsahamanitra church, Ambôhimanga, in an address founded on 1 Thess. iv. 13-18. At this church Mr. Wesley was accustomed to attend, and in it, hardly three months after his arrival in Madagascar, he preached his first Malagasy sermon. His loss is sincerely regretted by the native congregation, to whom he had endeared himself by his loving and gentle disposition,—as well as by his own countrymen and women.

ARRIVALS AND DEPARTURES OF MISSIONARIES.

Arrived. Aug. 23rd. Rev. J. Pearse and Mrs. Pearse (Antsihanaka Mission).

July 26th. Rev. J. T. Wesley and Mrs. Wesley (Antsihanaka Mission).

July 26th. Rev. C. T. Price and Mrs. Price (Betsileo Mission).

July 26th. Miss Brookway (Betsileo Mission).

Aug. 9th. Mr. John Parrett and Mrs. Parrett (Imerina Mission).

Left. July 20th. Rev. R. Baron.

Aug. 10th. Mr. W. Pool and Mrs. Pool.

Aug. 10th. Miss Gilpin.

EDITOR.

THE FIRST ARRANGEMENTS FOR A PROTESTANT MISSION IN MADAGASCAR.

EXTRACT FROM THE 'EVANGELICAL MAGAZINE,' MARCH, 1812.

"A very interesting letter has been received by the Directors from their venerable Missionary, Dr. Vanderkemp, who, with a zeal unchilled by advancing age, it appears has, in all probability, embarked ere this on a mission to our newly acquired conquest,* the Island of Madagascar; and with such a concurrence of favourable circumstances as would induce the hope that his way thither was marked by the finger of God.

"The Doctor thus expresses himself in a letter from Cape Town under the date of October 31: 'The morning of yesterday afforded us abundant materials both for thanksgiving and prayer. Brother Pacalt arrived from Bethelsdorp with Verhoogd and the young Caffre captain, Tjaatzoe, fully determined to proceed with me by the first opportunity to Madagascar. The same moment I received two letters, one from Mr. Bird, the Colonial Secretary, informing me that the new Governor of Cape Colony, Sir John Craddock, would forward my views and those of my associates, in proceeding to Madagascar by such means

as might be in his power, whenever I should have decided upon carrying the projected Mission to that Island into execution:—the other from brother Thompson, at the Isle of France, containing interesting news of Madagascar; that he got at Bourbon a Catechism in the Madagascar language, with a Latin translation; that he had not yet seen Governor Farquhar, but his Secretary informed him that his Excellency was very desirous that a Mission should be established in Madagascar; and would not only give a free passage to the island, but presents for the Chiefs. The Madagascar tongue, it appears, is a corruption of the Arabic; and the letters of the Catechism were Arabic characters.'"

Note. The journey Dr. Vanderkemp proposed to undertake was never accomplished, owing to his death shortly after the date given above. It was not until eight years afterwards that the L. M. S. mission was commenced in Antananarivo by the Rev. David Jones. ED.

* [Mauritius and Bourbon had just been taken from the French; and Madagascar was considered merely as an appendage to these small islands, and a part of the French possessions in the Indian Ocean. ED.]

LIST OF ENGLISH BOOKS, PAMPHLETS, AND PAPERS ON MADAGASCAR.

(Thinking that many of the readers of the ANNUAL would be interested in seeing what has already been written about Madagascar, and where they can obtain information on special subjects connected with its geography, natural history, botany, philology, etc., I have, at considerable pains, prepared the following account. It is the most full and complete of any list yet published, but is still, I know, far from being a perfect one; there are several papers on the botany of the Island of which I have been unable as yet to obtain the particulars. En.)

BOOKS.

- 1.—*The Adventures of Robert Drury during Fifteen years' Captivity on the Island of Madagascar*; containing a Description of that Island; an Account of its Produce, Manufactures, and Commerce; with an Account of the Manners and Customs, Wars and Civil Policy of its Inhabitants; to which is added a Vocabulary of the Madagascar Language. London: 1728.
(1a. An abridged account of the above is given in vol. 3 of *Chambers' Miscellany of Useful and Entertaining Tracts*, new ed. 1872.)
- 2.—*Life of Benyowski*.
- 3.—*The Loss of the 'Winterton' East Indiaman*. By Capt. Buchan.
- 4.—*Voyages to explore the Shores of Africa, Arabia, and Madagascar*. By Commodore Owen, R.N. London: 18—(?).
- 5.—*Voyage to Madagascar and the East Indies*. By the Abbé Roehon. Translated from the French. With a Map. London: 1793; pp. 406.
- 6.—*A History of the Island of Madagascar*; comprising a Political Account of the Island; the Religion, Manners and Customs of its Inhabitants, and its Natural Productions. With an Appendix, containing a History of the several attempts to introduce Christianity into the Island. By Samuel Copland. With a Map. London: 1822; pp. 369.
- 7.—*The Widowed Missionary's Journal*; containing some Account of Madagascar; and also a Narrative of the Missionary Career of the Rev. J. Jeffreys. By Keturah Jeffreys. Southampton: 1827; pp. 216.
- 8.—*History of Madagascar*. Compiled chiefly from original documents, by Rev. Wm. Ellis. With Maps and Illustrations. 2 vols. London: 1838; pp. 1054.
- 9.—*A Narrative of the Persecutions of the Christians in Madagascar*, with Details of the Escape of the Six Refugees now in England. By Revs. J. J. Freeman and David Johns. London: 1840; pp. 298.
- 10.—Chapters xlix.—lii. in Tyerman and Bennet's *Voyages and Travels round the World*, pp. 269-288; 2nd ed. London: 1840.
- 11.—*Madagascar Past and Present*; with Considerations as to the Political and Commercial Relations of England and France, and as to the Progress of Christian Civilization. By a Resident. London: 1847.
- 12.—*Three Visits to Madagascar* during the years 1853, 1854, and 1856; including a Journey to the Capital; with Notices of the Natural History of the country, and of the present Civilization of the People. By Rev. W. Ellis. Map and Illustrations. London: 1859; pp. 476.
- 13.—*The Last Travels of Ida Pfeiffer*; inclusive of a Visit to Madagascar. Translated by H. W. Dulcken, Ph. D. London: 1861; pp. 338.
- 14.—*Madagascar: its Missions and its Martyrs*. By Rev. E. Prout. London: 1862.
- 15.—*Madagascar and the Malagasy*; with sketches in the Provinces of Tamatave, Betanimena, and Ankova. By Lieut. S. P. Oliver, R.A. Illustrations in Chromolithography. London: 1863.
- 16.—*The Gospel in Madagascar*; Preface by Bp. Ryan. London: 1863.
- 17.—*The Aye-aye* (Cheiromys Madagascarensis), a Monograph by Prof. R. Owen. London: 1863 (?).
- 18.—*Mauritius and Madagascar*. By Bp. Ryan. London: 1863.
- 19.—*Madagascar: its Social and Religious Progress*. By Mrs. Ellis. London: 1863; pp. 208.
- 20.—*Madagascar Revisited*; describing the Events of a New Reign, and the Revolution which followed it. By Rev. W. Ellis, Illustrations. London: 1867; pp. 502.
- 21.—*Madagascar and its People*. By Lyons Mac Leod, Ex-Consul at Mozambique.
- 22.—*The Martyr Church: a Record of the Introduction, Persecutions, and Triumphs*

of Christianity in Madagascar. By Rev. W. Ellis. Illustrations. Lond. 1869; pp. 400.

23.—*Madagascar and its People: Notes of a Four Years' Residence. With a Sketch of the History, Position, and Prospects of Mission Work amongst the Malagasy.* By James Sibree, Jun., Archt. of the Memorial Churches. Map and Illustrations. London: 1870; pp. 576.

24.—*The Powder Monkeys: the Adventures of two Boys in the Island of Madagascar.* By William Dalton. London: 1874. (Called by the *Athenæum*, "Trash for Boys.")

25.—*Proceedings of a Missionary Conference held at Antananarivo, Madagascar, in Jan. 1874.* Antananarivo: 1874; pp. 161.

26.—*Twelve Months in Madagascar.* By Joseph Mullens, D.D., Foreign Secretary of the L. M. S. Illustrations. London: 1875; pp. 334.

27.—*Three or four Chapters in Life of William Ellis, Missionary to the South Seas and Madagascar.* By his Son. London: 1874.

PHILOLOGICAL.

1.—*A Dictionary of the Malagasy Language.* In Two Parts: English-Malagasy, by Rev. J. J. Freeman; Malagasy-English, by Rev. D. Johns; assisted by native Malagasy. Antananarivo: 1835; pp. 705.

2.—*An Outline of a Grammar of the Malagasy Language, as spoken by the Hovas.* By E. Baker. Port Louis: 1845; London: 1864; pp. 48.

3.—*A Grammar of the Malagasy Language in the Ankova Dialect.* By Rev. D. Griffiths. Woodbridge: 1854; pp. 244.

4.—*Introduction to the Language and Literature of Madagascar.* By Rev. Julius Kessler. With Hints to Travellers and a new Map. London: 1870; pp. 90.

5.—*Malagasy Proverbs*; collected by Messrs. W. E. Cousins and J. Parrett, and printed for the use of Europeans interested in the Study of the Language. Antananarivo: 1871; pp. 78.

6.—*A Concise Introduction to the Study of the Malagasy Language.* By Rev. W. E. Cousins. Antananarivo: 1873; pp. 80.

7.—*Malagasy Kabary from the time of Andrianampoinimerina.* Collected by Rev. W. E. Cousins. Antananarivo: 1873; pp. 58.

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- 16.—A Boat Voyage along the Coast Lakes of East Madagascar. By Capt. W. Rooke, R.N., etc. *Roy. Geog. Soc.* Dec. 11, 1865 ; pp. 13.
- 17.—On Ankova, the Central Province of Madagascar ; and the Royal or Sacred Cities. By Rev. W. Ellis ; Dec. 11, 1865. *Proc. Roy. Geog. Soc.*, vol. x. No. 11, Feb. 20, 1866 ; also in *Journal, R.G.S.*, vol. xxxvi.
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- 19.—Choreomania : an Historical Sketch. With some Account of an Epidemic observed in Madagascar. By Dr. A. Davidson. *Edin. Med. Jour.* Aug. 1867 ; pp. 15.
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- 27.—Journal of a Visit to the Tanala and Betsileo Provinces in 1870. By Louis Street. *Friends' For. Mis. Assoc.* London : 1871 ; pp. 44.
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- 32.—Customs and Curiosities of Madagascar. By Dr. A. Davidson. *Sunday Magazine* ; June, July, and Sept., 1873. Illustrations.
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- 34.—From Fianarantsoa to Mananjara. By G. A. Shaw, L. M. S. Antananarivo : 1874 ; pp. 11.
- 35.—To Antsihanaka and Back. By Rev. J. Sibree, Jun. Antananarivo : 1874 ; pp. 29.
- 36.—Recollections of Mission Life in Madagascar during the Early Days of the L. M. S. Mission. By James Cameron. Antananarivo : 1874 ; pp. 28.
- 37.—From Fianarantsoa to Ikongo. By G. A. Shaw. Antananarivo : 1875 ; pp. 19.
- 38.—The Fauna of Madagascar. *Chambers' Journal*, 1875.
- 39.—The Central Provinces of Madagascar. By Rev. Dr. Mullens. *Proc. Roy. Geog. Soc.* ; No. iii., vol. xix. Jan. 25, 1875 ; pp. 182-205.
- 40.—The Sakalava. Notes of a Journey to some Towns on the Border of the Sakalava Territory, in June and July, 1875. By Joseph S. Sewell, F.F.M.A. Antananarivo : 1875. With Map ; pp. 24.
- 41.—Description of Tangena Tree and Fruit ; by Dr. Hooker. *Botanical Miscellany*, iii. 290. 186—(?)

The Editor will feel greatly obliged if any friend who knows of other books, pamphlets, papers in magazines, or in proceedings of learned societies, relating to Madagascar and its people, which have been omitted in the above list, will kindly send him particulars of the same, so that as complete an account as possible may be obtained of everything relating to this country which has appeared in print. All being well, a list of French works on the subject will be inserted in the next number of the ANNUAL.

VARIETIES.

MADAGASCAR TORTOISES.

MR. C. S. Salmon, Chief Commissioner of the British Government in the Seychelles Islands, has sent two very rare and wonderfully big specimens of the tortoise kind to England. They are consigned to Dr. Gunther, of the British Museum, who is probably the most eminent scientific authority upon reptiles and animals of that description; but they will be taken care of in the Regent's Park Gardens of the Zoological Society. It was rather difficult to get a cage made strong enough to hold the male tortoise, the force of this animal being so prodigious that the stoutest and toughest timbers, with thick iron bars, were scarcely sufficient to keep him in confinement. Both tortoises are natives of the Island of Aldebra,* north of Madagascar, but they are not of the same species.

The male tortoise, which is much the larger of the two, measures 5ft. 5in. length of the upper shell, and 5ft. 9in. width of that shell; the head and neck, when fully thrust out, are 1ft. 9in. long; the body is 8ft. 1in. circumference. The weight is about 800 lb. The head, 6in. broad and 7in. long, somewhat resembles that of a boa constrictor. The feet are 6in. or 7in. diameter, with nails 2in. or 3in. long. This tortoise was brought to the Seychelles Archipelago about seventy years ago; being then small, he could be put into a coat pocket. He has been in the Calais family ever since, sometimes residing in the island of Silhouette, another time at Mahé, but latterly at Cerf Island, the

property of Mr. Calais. This animal is capable of growing to twice his present size, being yet adolescent. The Aldatra tortoises live to a vast age, and grow very slowly; but the breed is becoming rare, especially the large specimens. This is much the largest specimen of its kind now extant. In order to bend the head downwards the animal has to incline to the right or left, but he cannot bend it much. He will eat any vegetable food, dried leaves, banana leaves, bread-fruit, and pumpkins. He chews and swallows by jerks, and drinks by sucking up a good deal of water by the nostrils. He sleeps always with the fore part of his upper shell jammed against something hard. He never moves in the night from the posture he takes up to repose in, but lies down two hours before sunset, and does not stir till an hour after sunrise. He objects to be in the direct rays of the sun for more than half an hour. No weight put on his back seems to affect his walk, which is slow and clumsy. It is believed he could carry a ton weight; but he is very fat, and gets blown after walking twenty or thirty yards, and stops and rests awhile.

The female tortoise is younger, but is already full grown, which is known by the shell. The male has much regard and affection for her, and is annoyed when she is disturbed and made to move on. She has been seen to carry him on her back. Her dimensions are as follows:—Circumference at greatest girth, 5ft. 4in.; length of shell, 3ft. 4in.; breadth of shell, 3ft. 10in.; fore foot, 4½in. in

* Can any one inform us as to the situation of this 'Island of Aldebra,' or, as it is spelt a little lower down, 'Aldatra'? I have carefully examined both maps and Gazetteers, but can find no such name given in any map or book which I have had access to. EN.

diameter. Her form is rounder than the male.—*Illustrated London News*, July 3rd. 1875.

Note. From the illustration given with this account, these tortoises seem to be closely allied, as regards the shape of the plates of their shell, with the Geometric

Tortoise, which is somewhat common in Madagascar; and perhaps still more so with the Elephantine Tortoise (*Testudo elephantina*), which is a native both of the Seychelles and the Comoro Islands. See *Cassell's Popular Natural History*, vol. iv., pp. 11, 12. Ed.

THE 'ZAHANA.'

THE *Zahana* is the native name of a tree indigenous to the forests of Madagascar, which has been introduced pretty largely into treeless Imerina. Its timber is used as pillars in the small native houses, as it does not easily rot under ground.

In England it would doubtless be regarded as a handsome ornament in shrubberies or lawns. It is an evergreen with dark glossy leaves, and bears a pretty pink flower something like a large single blossom of the horse-chestnut; its seeds are imbedded in a pod surrounded by a sweet pulp, which is edible.

It is compact in its growth, and reaches from 20 to 40 feet in height.

Its peculiarity is its leaves. Each leaf of the ordinary *zahana* is like two leaves, the end of one joined to the top of the other; the under one being somewhat the larger. A slight scratch with a pin on the leaf shows white, so that it can be written on by any sharp-pointed instrument; and the writing will last as long as the leaf. A deep scratch, however, turns black as in any other leaf.

The white film lies invisible on the surface, but can be scraped off as a whitish powder with a sharp knife. It would be interesting to submit this powder to chemical analysis.

In the ordinary *zahana* the leaf is divided into two; but in passing through the forest at Andrangoloaka and Vodivato I found specimens whose leaves were divided eight times, articulated length-wise, forming as it were a tapering chain of eight links. This variety must be far from common, as a native who was with me, and who is often in the forest, had never seen one before. Another native says that it is the richness of the soil which causes the leaf to lengthen and divide itself.

The only leaf mentioned in Balfour's *Manual of Botany* as articulated lengthways like the *zahana* is the orange leaf; and it seems still to be a question whether it is to be regarded as a compound leaf, or a simple leaf articulated to a winged petiole.

Now the *zahana* leaf with eight divisions must undoubtedly be a compound leaf; and if so, is not its companion, divided only twice, also compound; and if so, should not the orange leaf also be so regarded; the only difference is that the under part of the orange leaf is much smaller than the upper, whereas in the *zahana* it is rather larger; but the articulation is precisely the same in both leaves.

J. WILLS.

ON A HITHERTO LITTLE-NOTICED USE OF THE PARTICLE NO.

“THE correct or incorrect use of the particle *no*,” says the Rev. W. E. Cousins, in his *Concise Introduction to the Study of the Malagasy Language* (p. 59), “is no unfair criterion of the skill a European has attained in speaking Malagasy.” Mr. Cousins proceeds to classify the various uses of *no* as a discriminative particle as three: it being used to emphasise (1) a subject, (2) an adjunct, and (3) a statement; and then gives examples of its use in each of these particulars.

The Rev. W. Montgomery has however recently drawn attention to the fact that *no* is used with still another shade of meaning: being frequently employed in interrogative sentences, where it is generally the first word in the sentence, and has very much the force of *nahoana*; *ka* could also be substituted for it with little difference in the meaning. Mr. Montgomery has kindly supplied me with a number of sentences illustrating this use of *no*, from which I select the following as likely to be of some interest to students of Malagasy:—

No dia anao hiany izany, ka anao-vanao hoe, an' olona ?

No fantatrao hiany ny fividy, ka alatsakao indray ?

No tsy haninao ny sakafonao ?

No tsy mandeha mianatra hianao, fa antoandro ny andro ?

No tsy omenao indray ny volako, kanefa anio no fotoana ?

No tsy tonga tany indray hianao omaly ?

No tsy misy olona akory anefa eo ?

No tsy nentinao taty amiko indray re izy ?

No matory antoandro re ise ?

No tia ahy izy, ka no tsy mba tiako ?

No malain-kiady hianao, ka no tsy omenao ny ahy ?

No tsy nantsoinao ahy raha misy izany ?

No tsy haninao indray itsy izy, nefa eo mitomany ? (zaza)

No tsy soka izay, fa efa ho lany ny taratasy ?

Mr. Cousins gives me the following additional illustration:—

Raha mba manao aty, raha mba manana afero, raha mba mila, no ny an' olona no kojikojena ?

EDITOR.

ANTANANARIVO:

PRINTED AT THE L. M. S. PRESS.

1876.

F.F.

THE
ANTANANARIVO ANNUAL
AND
MADAGASCAR MAGAZINE.

A RECORD OF INFORMATION ON THE TOPOGRAPHY AND NATURAL PRODUCTIONS
OF MADAGASCAR, AND THE CUSTOMS, TRADITIONS, LANGUAGE,
AND RELIGIOUS BELIEFS OF ITS PEOPLE.

EDITED BY

JAMES SIBREE, JUN.,

Missionary of the L. M. S., Author of "Madagascar and its People," &c.

No. II.—CHRISTMAS, 1876.

ANTANANARIVO:
PRINTED AT THE PRESS OF THE LONDON MISSIONARY
SOCIETY.

1876.

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*. The Editor does not make himself responsible for every individual expression of opinion on the part of those who contribute to the pages of the ANNUAL.

THE
ANTANANARIVO ANNUAL
AND
MADAGASCAR MAGAZINE.

OUR SECOND NUMBER.

THE general interest expressed in the first number of the ANNUAL, and the many promises of help given from various quarters, have afforded gratifying assurance that the proposal to issue such a magazine was not premature or ill-timed. Not only from friends in Madagascar, but also from those in England, and at the Cape of Good Hope, and at Zanzibar, have we received encouragement to proceed; and there seems no doubt that the discussion of the different subjects included in our programme will stimulate research, and prevent much that is interesting from falling into oblivion. It may perhaps be thought by some that too large a proportion of our space in the first and second numbers has been devoted to records of various journeys, and too little to some of the other lines of inquiry suggested in the original proposal for this magazine. So much new information has however been recently obtained about previously unknown portions of the country, that it seemed desirable to preserve it in a permanent form. And we hope, all being well, to give in future numbers much that is new upon the traditions, legends, folk-lore, fables, etc., of the country. For the commencement of this English magazine has led to the proposal to publish a *Malagasy Annual*, or "Isan-kerin-taona," whose object is to awaken the attention of intelligent natives to these subjects, and to collect all such information in an annual publication. The particular

No. 2.—CHRISTMAS, 1876.

points to which attention is drawn in the programme of this Malagasy Annual are as follows :—Songs and Carols ; Proverbs ; Conundrums ; Fables ; Native Drugs and Charms ; Natural History ; Reminiscences of the old Missionaries ; Old Stories and Legends ; The Tangèna Ordeal ; Old Customs ; The different Tribes and their Origin ; Woods and Grasses, with their uses as Medicine or otherwise ; and Accounts of Journeys into distant parts of the Island. Should this publication succeed, and we heartily wish it all success, we hope to gain much that is interesting and valuable from it to transfer to the pages of future numbers of this ANNUAL, in a form intelligible to English readers.

A book on “Malagasy Folk-lore” is also announced as in the press ; and other plans are also on foot for collecting and printing the legends, fables, traditions, and superstitions of the inhabitants of Imerina ; so that we may confidently look for a considerable increase of our knowledge on all such subjects.

It will be seen from the following pages that several journeys of considerable importance have been made during the year in hitherto little known parts of the island. Mr. Shaw and Mr. Riordan of the Betsileo mission have explored the eastern portion of the Ibàra country ; Mr. Street and the Editor have crossed the Tanàla country by a route never before traversed by Europeans or by Hovas, and have discovered that there are several large centres of population along the south-eastern coast ; Mr. Houlder has visited the north-east coast, and gives us information about places round Antongil Bay, and also in the interior, that have never before been described or shewn on any map ; and lastly, Bp. Kestell-Cornish and Mr. Batchelor have made a journey of considerable extent in the northern provinces of Madagascar. Of this last, we hope to give an account in our next number.

We shall be particularly obliged to those of our friends who are interested in Natural History and Botany by contributions of information on these branches of research. They present such a wide field, and are both still so imperfectly explored, that almost every one may make additions which will have more or less of value.

Again asking the kind co-operation of all Europeans resident in Madagascar to make the ANNUAL increasingly successful and valuable, we present our friends with the Second Number.

EDITOR.

OVER SWAMP, MOOR, AND MOUNTAIN:

*BEING THE JOURNAL OF A VISIT TO ANTONGODRAHOJA, AND HOME
BY AMBATONDRAZAKA.*

MATTHEW Prior, in one of his poems, speaks of the old-fashioned maps that used to be familiar to readers in his day, when

“Geographers, on pathless downs,
Put elephants instead of towns.”

It is not long since the map of Madagascar might have been similarly filled up, so far as regards any definite geographical knowledge of the interior of the Island that could have been conveyed by it. The travels of M. Grandidier, however, and more recently the missionary journeys undertaken by Dr. Mullens, Mr. Pillans, the late Mr. Cameron, and other members of the L. M. S. and F. F. M. A. missions have to a large extent removed this prevailing ignorance. East, west, north, and south, the country has been visited, its prominent features carefully noted, and the condition, habits, and manners of its people described. With all the drawbacks incident to travel in Madagascar, and they are many, the temptations it presents to amateur explorers are unquestionably very attractive. It was not, however, the ambition to distinguish ourselves in this way that led my friend Mr. Lord and myself to undertake the journey described in the following pages. The object was purely missionary: simply to visit and encourage distant churches with whom the writer has long been in correspondence, and to find, if

practicable, a wider scope for the missionary enterprise of the City congregations under his care.

Thursday, June 29th. Started at 11 o'clock. The morning fresh, bright, and bracing. Our party consisted of Mr. Lord and myself, with twenty-four palanquin bearers and carriers of luggage. Leaving the ‘Great North Road’ at Anjanahary, we took the more direct, but far more difficult route, by Tsaratsaotra, through the middle of the big swamp west of Namèhana, right on to Imèrimandròso and Antananatsàra. The road is a somewhat unfrequented one, and we were many times reminded how little either Christianity or civilisation has as yet influenced the villages, even near the Capital, that happen to lie off the common track. Inside the houses dirt and squalor still reign undisturbed by hint of change: while outside we saw scores of men and women standing waist-deep in the swamp, dredging for fish among the fetid mud, and with scarce a rag to cover them. At one place, while we waited for a canoe, a group of boys and girls came up whose occupation, like that of Joseph’s brethren, consisted in tending cattle. But we found on questioning them that their ignorance of Joseph’s God was absolute and unmitigated. With several chapels and schools within a mile of their homes, they seemed never to have set foot in either.

At 5 p.m. we reached Antànantsàra, a small village of some 20 houses, about 20 miles N. by E. of the capital, and 5230 feet above the sea. The day's journey had been long and difficult. Our men having come without food were weary, and we ourselves hungry, faint, and cold. But I had promised my companion a comfortable night's rest in the chapel in which I had myself slept last year: a promise alas! made in too simple faith as to the permanency of things here below. For, on reaching the top of the lofty ridge on which the village is situated, we found the chapel in ruins. It had been blown down by the hurricane of last February; so we had to pass the night in a small, dirty, one-roomed house, nearly blinded and suffocated by smoke, considerably devoured by fleas, a trifle overrun by mice, and having for companions a small flock of sheep just separated from us by a thin rush partition. On the evening of our stay here we had an instance of the great extent to which the grass-burnings are carried among the wild hills and moorlands of Madagascar. The night being clear, and the moon in its first quarter, we counted nearly twenty large fires in different directions. Some of them, distinctly visible, were on the lofty slopes of Ankàratra, fifty miles away.

Friday, June 30th. Our journey to-day was a rough and laborious one. Leaving Antànantsàra at 8 a.m.; climbing innumerable hills and descending sometimes very precipitously into as many deep valleys; crossing several small but rapid streams, the mica in whose sandy bed glittered like gold, we at length, about 4 p.m., found

ourselves at Anòsibè, the first village in the district called Anàti-volo, and the residence of its governor, Andriamàizina. It is situated by the side of a small lake at the foot of one of the high hills that shut in the Anati-volo plain on the S., and is 3290 feet above the sea level. The houses are built of *vòlotàra* (a species of small bamboo, from which the district takes its name) and thatched with long grass; and (although not to so great an extent as is usually found in these isolated and unprotected places) the village is fortified with formidable barriers of prickly-pear. The population of this and all the Anati-volo villages consists, with the exception of a few Hova soldiers, of people called *Manendy*, a subdivision of the tribe called *Olo-mainty* or black folks. Ethnologically they bear strong resemblance to the *Sihanaka* tribe farther north, and to the *Bezànozàno* and *Betsimisàraka* tribes nearer the east coast. From enquiry at this and other villages along our route, we ascertained invariably that these *Olo-mainty* have a tradition that their forefathers were not the original occupants of the country, but were removed into it by *Andrianampònimèrina*, 80 or 90 years ago.

It is a note-worthy fact in the physical geography of this place that the descent from the high level of the great Imerina plateau (similar to that at Angàvo to the E., and at Ambàravàmbato to the N. E.) takes place from the lofty hill to the S. The Anati-volo plain shut in E., W., and S. by high hills, extends northward, with alternations of low and rising ground at a mean elevation of from 3000 to 2300 feet above the sea, as far as Ambòdiamòntana, five days' jour-

ney away. Along the whole extent of this large district the soil is of sandy alluvium and red porous clay, easily disintegrated by the action of wind and rain. In many places on our journey we saw that whole hill-sides had been eaten away by the tropical torrents, forming precipices of sometimes a thousand feet in depth, and gorges in whose shelter luxuriant forest-trees find a congenial habitat, and in which frequently large herds of cattle are fenced off and protected from the winter cold. The tending of cattle on a somewhat large scale, and the cultivation of rice, sugarcane, and *mangahazo* (manioc) on a somewhat small scale, form the chief occupations of the people. The rice is stored in stacks like small haystacks, as we afterwards found also to be the custom among the Sihànaka. Besides these, if immense quantities of rushes (used for building and thatching houses), and of volotara (very useful for making the walls of houses), and of a sharp-cutting grass called *bà-rardta*, and a long grass called *véro*, which covers thousands of acres and grows sometimes from ten to fifteen feet high,—if these be mentioned, the ordinary list of products of the Anati-volo country will be exhausted; except indeed, that fevers of a severe type, an abundance of rats, and mosquitoes in swarms that no man can number, may be added to the catalogue.

At Anòsibè we have a congregation connected with the Ambátónakanga church in the Capital, which, jointly with that at Ambòhimánga, supports an evangelist who labours here. About 200 people are *said* to meet for worship every Sabbath, of whom 30 are communicants. There is also a day-school num-

bering 38 children in attendance. But we were sorry to find evidences that our evangelist is not up to his work. As compared with their condition last year the people had gone backward rather than forward.

Saturday, July 1st. Our night at Anosibe had been a busy one. We had pitched our tent just outside of the chapel, with a lake on one side and a swamp on the other. Consequently our visitors in the shape of immense armies of mosquitoes required such unrelenting attention from us all night that sleep was impossible. Hoping for better things however, we set out early (after catechising the adults and children at Anosibe) on our way to Manarintsoa. Here also we have a small congregation, the general state of which I found considerably in advance of what it was last year. Drunkenness, especially, had abated. The eagerness of the people to receive further instruction was cheering and yet painful. One young man had come from a great distance to ask us to teach him to write. On being made at last to comprehend that this could not be accomplished in one lesson, he appeared sadly disappointed.

Leaving Manarintsoa at 2:30 p.m., our path skirted a small but picturesque lake, abounding with wild-fowl; thence over high hills and moors, and skirting dangerous precipices, until at five we reached the small garrison-town of Andràopàsika. This is emphatically "a city set on a hill," being on the summit of a steep conical hill about 3850 feet above the sea, and rising abruptly some 700 feet above the plain. The sides of the hill are deeply scored and weather-worn, the rains having formed chasms in the soft sandy soil several hundred

feet in depth. At its base winds the small stream called the Mārō-lāva, which joins the Mānanāra a mile or so to the west. The summit is crowned with trees and with immense masses of prickly-pear, which, with a stockade fence, complete the fortifications of the town against the predatory designs of any bands of cattle stealers or other marauders who might be disposed to attack it. As we have a small but appreciative congregation here, and had come specially to set apart a new evangelist to live and work among them, our reception by the people was a very kind one.

Sunday, July 2nd. We had the pleasure of meeting about a hundred well dressed attentive people in the little chapel, to whom I preached from the words, "Ye are Christ's," and about forty of whom received the Lord's Supper. In the afternoon Mr. Lord addressed and catechised the children, about twenty-five in number.

Monday, July 3rd. Our course to-day lay across the low plain of Andraopasika, over the Mānanāra, here a stream of 40 to 45 yards wide; then mounting the shoulder of the lofty beautifully-wooded hill of Vōhilēna, and on, N. W., a six hours' ride to Andranomiāntra.

This place (called also Ambóhi-tratanōsy) is an important military post on the direct road from the Capital to Mōjangà. It contains about 80 houses, and being a general place of call for travellers and traders along that route, it usually contains a miscellaneous and busy population. We met here and held much conversation with some Sākalāva men and women from Andriba and places further west, and with traders and soldiers on their way up from Mōjanga.

One Sākalāva friend very readily answered all our enquiries respecting the condition of the people among whom he lived, and assured us that drunkenness and immorality were quite unknown in their "Happy Valley." Unfortunately, however, he himself gave us but too visible evidence of the prevalence of the former vice, and we more than suspected he was not altogether innocent of the latter. Intemperance is the bane of this and the neighbouring villages. While we were there an inquiry was going on about a poor fellow who had been killed in a drunken brawl on the previous Thursday. But little attention is paid to religious ordinances. The pretty little chapel just outside the town we found filled with government stores and guarded by soldiers. Early the next morning, however, all these were cleared away, and we spent an hour or two in giving Christian counsel to the people: painfully conscious the while how little permanent good an occasional visit like ours could do. It is difficult to support evangelists or even to induce them to settle in these remote stations. Our chief dependence therefore must for some time be upon Christian laymen from the Capital or other centres of instruction, who may happen to be stationed as soldiers or government officers in these isolated districts. Hence the importance of doing all in our power to make the city churches strong and spiritual, and especially of extending the lay-department of the College, so that as many young men as possible may have the benefit of its instructions, and hereafter carry those benefits into whatever provinces or villages they may settle in.

Tuesday, July 4th. After crossing the river Manánta a mile N. W. of Andranomiantra, we arrived after a pleasant three hours' ride at Tsarahafatra. Our course had been mainly along a valley between high hills on either side trending N. N. W.; at one time along the bed of a small stream, then by the banks of a beautiful river called the Andranomiely, and through a small village to which it gives its name. This river is one of the many tributaries of the Betsibóka. Its descent is somewhat precipitous, forming countless gurgling cascades, and its banks are richly wooded with the *dividy* and *adabo*, the *amontana*, tree-fern, and palm. Tsarahafatra, as we found, had been recently burned down: only 20 houses remaining. It is a military station, and, as is usually the case, is situated on the top of a hill, is fortified by barriers of prickly-pear and a narrow gate that opens from the top. The governor seemed to be an ignorant man, unable to read a word of the letter of introduction which the Prime Minister had kindly given us to be handed to him. After resting a little, we met the soldiers, their wives and children, (about 40 altogether), in a small chapel built of volotara plastered with cow-dung. Only one of the women could read, and none of the men. A rather large population of cattle-tenders live in the villages around this place, but will not meet in the same chapel with the soldiers. Two reasons were given to us for this: first, because the civilians are allowed to get drunk, whereas the soldiers are not; and second, because their *fampidana* (government-service) being different on the week-days,

therefore (say they) let it be different also on the Sunday. We could find here no trace of any higher notion of 'the praying' than that it is a form of government service demanded by the Queen on that particular day. Some time ago some students who were here found a leaf of the New Testament lying on the reading-desk. 'What is this?' they asked. 'Entan' Andriana' (property belonging to the Queen) was the reply. The singing on the Sunday is called 'playing,' and the monthly prayer-meeting is the 'Matso-be' or Great march. Some of the people near here still work the *sikidy* (divination), and are afraid to carry an earthen pot into or out of the house after sundown.

About 2 p.m. we continued our journey, hoping to reach Vambóhitra by sunset. Its magnificent granitic or basaltic mass had been visible for several days past, and now towered grandly above the plain, apparently only a few miles to the N.W. of us. But, deceived by the clear thin atmosphere, we found ourselves far out in our reckoning. On and on stretched our path, over hill and moorland, down into deep gorges, and crossing small streams, all the afternoon, until the shades of evening fell around us and it was dark. To guide our luggage-bearers, who had fallen considerably into the rear, we set fire to the long grass which soon made a glorious blaze. In the meantime we boiled the kettle by the side of a small river, had some tea, and then groped our way into a small village of five houses, called Ambakorény, where we found a somewhat lively party of strangers cooking supper over a large fire in the open air. We

soon followed their example, pitched our tent, and turned in for the night. The place needs no further mention, except for its very bad water, which made us both feel poorly the next morning.

Wednesday, July 5th. After nearly four hours' ride over hill and valley and stream, we rounded the N. E. spur of Voambohitra, and came to a scattered village of some 50 houses, with a chapel of volotara that will accommodate 200 people. Here a few of the inhabitants met us, with whom we held an interesting conversation. No European had visited the place before except M. Grandidier, who passed through eight or ten years ago. Most of the male inhabitants had gone up to the Capital for the conscription, and of those left behind none could read. But, as Hova soldiers garrison the hill-top a couple of miles off, and as a Hova preacher sometimes spends a Sabbath here in passing, we left a Testament, some catechisms, lessonsheets, etc., hoping they might be useful. But to our surprise, our friends were afraid to accept them lest something treasonable to Queen and Constitution might be therein involved. It was only after serious and emphatic assurances on our part that we were staunch friends of Her Majesty, and that she herself desired her people to receive these documents, that we succeeded in allaying their suspicions. This done, however, they received them gladly, but only to hand them over for safe-keeping to the soldiers on the top of the hill.

We now had a good view of this noble mountain. Its northern front extends apparently about four miles from E. to W., presenting a bluff precipitous face of black rock.

It rises perpendicularly 2000 feet above the plain, and its summit cannot be less than 4500 feet above the sea. Its general appearance resembles Table Mountain at the Cape of Good Hope. For three days on our further journey north it was still our most conspicuous landmark, and we afterwards had occasional glimpses of it for several days longer on our eastward course to Amparafaravola and Ambáton-drazáka.

It was here that we first began to hear of the dread the people have of the heavy gales which it appears prevail in these regions; and strange to say, pigs and all that belongs to them are *fady* or forbidden, from the supposition that somehow or other their presence raises the wind in an excessive and objectionable way. Our men informed us that before the villagers would sell them a fowl or even a little rice, they closely questioned them as to whether the *Vazdha* (Europeans) carried any lard or bacon with them. It is to be feared that our men equivocated slightly in their reply: for they certainly got possession of the fowls and rice!

In the afternoon, a cheery ride of 3½ hours brought us to a little airy chapel without doors or walls or windows, situated midway between the two villages of Antsátrana and Môrafeno. Inside this we at once pitched our tent, and prepared to take up our quarters for the night. On our way we had crossed a broad stream called Andránopásika, another of the numerous tributaries of the Bétsibóka; and a little farther on we caught occasional glimpses of a calm-flowing, stately-looking river, wending its lake-like way down along the valley

a mile or so to the west of us. Surely this must be the far-famed Betsiboka itself! Yes; and there almost at our feet, within a hundred yards of our halting-place, 2890 feet above the sea, the noble river glided along. Behind it, on the west, the picturesque range of the Bêtaina hills reared their tree-crowned peaks to the skies, over which, as we silently gazed upon the beautiful scene, the setting sun flung his gorgeous mantle of azure and purple and gold. And there, away to the south, visible for hours afterwards in the clear moonlight, the dark grand bastion of Voambohitra threw its frowning shadows athwart the evening sky. Seldom have I looked on a landscape more fair than rewarded our gaze that night. But, alas! nothing sublunary is perfect. For, all through the night, hosts of dogs, wild and tame, kept up a hailstorm chorus of howling around our tent, and legions of mosquitoes (none of them tame) got into the tent as thick as raindrops, and murdered sleep and obtruded themselves into our dreams.

Thursday, July 6th. Met the people in the chapel this morning, and Mr. Lord and I addressed and catechised them. They were none of them able to read, but expressed great desire to have a teacher. Some one in passing had taught them one of the new hymns recently adapted to one of Sankey's tunes, and that comprised all they had ever heard about Christ. On preparing to start, we found our bearers in a state of revolt. Owing to the difficulty of obtaining food on the road (the villages being sometimes six or seven hours apart) we had desired them to carry rice for their mid-day meal with them. But this

morning an indignation meeting had been called, and protests long and loud were lodged against the unreasonable demand. After listening for a minute to the harangue which the leader of the opposition was beginning to make, I quietly took out my pocket-book, and asked if he would be so good as to oblige us with his name. This appeal somewhat disconcerted him, and when, a moment afterwards, he saw me calmly proceeding to write it down, he gave up the contest. A few kind firm words of expostulation from my companion and myself not only produced perfect mutual understanding for the time, but kept the men most faithful and patient in their behaviour all through the rest of the very trying journey.

A ride of 4½ hours over an undulating plain and across several small streams flowing into the Betsiboka, brought us to Ambòdiamòntana. This is an important military station, fortified by ramparts of prickly-pear and a stout stockade. A 'komandy,' lieutenant-colonel, captain, drum-major, and about half-a-dozen rank and file of all sorts and sizes, constitute the garrison, who received us with due military honours. While we, as interested spectators, watched the evolutions, two words of command fell on our ears which we thought were familiar. They were "*Soporitrá*!" and "*Rediky takópon' adràra*!" Although we recognised at once their derivation, it may be as well to re-translate them into English, for the benefit of Professor Max Müller in the next edition of his *Lectures on Language*. They will then read "*Support arms!*" and "*Rear rank take open order!*"

As soon as practicable we ad-

journed to the chapel, a mud-plastered volotara building capable of accommodating 450 people. On enquiry we ascertained that four adjoining villages contribute to form a Sabbath congregation here of about 300; of whom 34 are communicants, only four possessed Testaments, and only six can read. In addition there is a day-school in which 25 children are taught by a soldier named Rainitréma, who also acts as pastor. We spent some time in addressing the people and in asking them questions, and I afterwards taught them one or two hymns and tunes, and was much pleased with the eagerness and facility with which they picked them up. But private enquiry among two or three of them elicited one or two strange facts as to their church customs and beliefs. When about to prepare the bread for the Lord's Supper they wash their lambas and bathe, carefully cleanse the pestle and mortar in which the rice is to be pounded, and then shut the doors and windows lest any one should look in while the bread-making is going on. Similarly, after the celebration is over, the surplus bread and wine are carried into the komandy's house, superstitiously prayed over, and then quietly eaten by the chief people. Every question asked confirmed the impression made on the two students who visited this place four years ago, that the outward rite is held in too great reverence, while its real meaning is lost sight of. The communicants are comparatively few, because only the better class are willing 'to drink *finôana*' (faith): this *finôana* or faith being supposed to be a mysterious charm resident in the bread and wine, whose virtues are imparted only to the pri-

vileged and initiated. Some partook of the elements 'because their inside was unclean,' and it was the appointed means for saving 'them and cleansing their stomach.' The few only have at all worthy conceptions of what the sacred rite implies. Knowing that a great deal of rum is made and drunk in the village, I enquired whether any church member deals in it or buys it. "No," was the answer, "*they who buy it buy folly, and they who drink it admit a devil into their stomach that destroys them.*" We sold many Testaments, slates, and lesson-books to the people, who seemed very eager to get more light. May He, who commanded the light to shine out of darkness, shine into their hearts indeed! Before leaving we saw several poor people suffering terribly from elephantiasis and other loathsome diseases. We gave them a little medicine, but it was sad to have to leave them with no hope of cure.

Friday, July 7th. Our course today was N., and N. by E. Up to this time we had been on low ground, but soon after leaving Ambodiamontana the path rose rapidly from 2350 to 4750 feet above the sea. Rather more than eight hours' riding over these high moors, blackened with recent grass fires, brought us to a quiet sheltered glen embowered in trees and well supplied with clear pure water. Here we pitched our tent and passed a comfortable night.

Saturday, July 8th. Leaving this place (called *Márofoza*) about 7-30, we had a cold bracing ride over the downs until 11, when we lunched in a shady hollow called *Tânifótsy*. From this place onward the character of the soil completely changed. Instead of the red

clay as heretofore along our route, we now met with a whitish earth like limestone and a brown sandy loam. The action of water was so manifest in the configuration of the country all around us that, had it not been for the long green grass which covered the plain, one might have imagined the tide to have receded from these bays and creeks and inlets but an hour or two ago. As we came near Antóngodrahoja we noticed at regular intervals a long line of oval-shaped sand-hills, which reminded me more than anything else of the cordon of forts around Portsmouth, Fareham, and Gosport. Close to one of these is a place called Análavóry, described to us as the burial-place of an extinct race of kings, and it is said that every year at the feast of the *fandroana* a herd of cattle gather of their own accord at the spot, whereupon the fat ones die of themselves without waiting for the butcher; while the lean ones, led by an ancient cow, run away, to return to the same spot and go through the same course of procedure the following year. We were also assured that if we stood there and shouted—no matter how dry the day—rain would surely come. But as the place lay out of our way, and we did not particularly want rain at that moment, we did not stop to put the story to the test.

About 4 p.m. we reached Anton-godrahoja. A guard of honour met us about a quarter of a mile from the village. It consisted of an officer with his head tied up as if suffering from toothache, and a very lean emaciated looking private armed with an old blunderbuss. A pleasanter escort, however, awaited us a little further on. The

women and children of the church and school came out to meet us, very cleanly attired, and singing some of the new hymns lately introduced at the Capital. After paying our respects to Ráinimáro, the intelligent and kind-hearted governor, and the officers of the garrison, we adjourned to the chapel to meet our singing friends again. About 300 were assembled, all very nicely clothed, although some of them perhaps were a trifle *too* gay in their apparel. The rustling of silk dresses and the display of stylish French hats were novelties which the experience of the last week or so had scarcely prepared us for. We spent the evening among them, chiefly in teaching them new hymns and tunes, which they learned very readily.

Sunday, July 9th. About 8 p.m. we heard the drum signalling to the people that it was time to attire themselves for chapel, and soon afterwards it sounded forth again to summon them to assemble. When we joined them in the chapel probably 350 were present, to whom I preached from 1 Pet. ii. 20, introducing during the service the hymns learned on the previous evening. In the afternoon Mr. Lord preached, and catechised the children. Altogether, we found the people here more intelligent and advanced than at most other places on our route. Its proximity to Mojanga, and its being on the direct line of communication as well between Mojanga and the Sihánaka country, as between Mojanga and the Capital, make Antongodrahoja a town of considerable importance. It has 110 houses, chiefly Hova, besides six inhabited by Sakalava. The church numbers about 60 communicants; the day-school has 50

children, most of whom are able to read. Of the internal condition of the church not much can be said. Polygamy is still probably practised in secret. Passers-by from the capital have misled these young disciples, and led them to believe that grave immoralities are quite compatible with church-membership. On questioning the most earnest and intelligent young man here as to the actual state of church-life among them, he opened his Testament at Ephes. v. 12 ("For it is a shame even to speak of those things which are done of them in secret") as his reply. And yet it would be difficult to induce a properly-qualified evangelist to settle here. The grand thing to be done is to educate the Christian young men in and around the Capital, so that when in years to come they leave school or college they may, wherever they may eventually settle, become real powers in lifting the people to Christ.

Antongodrahoja is beautiful for situation: standing on the very verge of the high table-land over which we had been travelling for the last two days. It is 4150 feet above the sea, and commands a magnificent view of the broad valley of the Ikopa, the Betsiboka, the Amparihibé, and the Mahajamba, as far north as Trabonjy. From Antongodrahoja the ground descends precipitously some 2000 feet into the plain below; after which a good road leads by stages three days' journey to Trabonjy, and thence to Mojanga. From enquiries made of queen's messengers by the way, as well as from comparing it with the description given by Dr. Mullens and Mr. Grainge of the more westerly route, I am convinced that the route viâ An-

tongodrahoja, besides being shorter, is more healthy and generally convenient. Had we taken the precaution to bring passports for our men for the entire journey to the coast, we should certainly have put the matter to the test.

Should a Mission ever be established at Mojanga, Antongodrahoja (if not too far off) would be an excellent sanatorium. A bracing breeze blows over the high plateau nearly all the year round. While we were there the very houses were rocking on their foundations, and in walking to the edge of the cliffs we had to go on hands and knees lest we should be blown clear over. Three days' residence at such a place might give a man wind enough to last him for a month.

Monday, July 10th. As the path from Antongodrahoja to the Sihanaka country is very difficult, and has probably never been trodden by Europeans before, our kind friend Rainimaro allowed a soldier to accompany us as guide to the first military station, with orders that relays should be provided for us at every station until we reached Amparafaravola. Retracing our steps as far as Tanifotsy, we then turned eastward, descended rapidly from the high ground, nearly 5000 feet above the sea-level, into a series of beautiful glens dotted with patches of woodland, giving a richness to the landscape that was very acceptable after our experience of the cold, bleak moorlands. Then on and on, up-hill, down-hill, through a small village called Ambôhimarina, along through grass as high as a house; then benighted in a swamp, and wandering up and down the beds of two small streams called the Bé-

màyo and the Bemavokely, which were fringed with bamboos and shrouded dark as midnight under the shadow of dense over-arching trees; until at length we groped our way into the village of Bemavo itself. This is a rising village, consisting of only two houses. Here we pitched our tent near to a rice-store, and the next morning found ourselves and our luggage swarming with black beetles, most of which we carried about in our bags and boxes throughout the remainder of the journey. The aneroid showed that we had descended nearly 3000 feet in the last few hours.

Tuesday, July 11th. The scenery to-day wild and beautiful. Came at 12 to an improving town of 50 houses called Kélilóha. Has a neat new chapel, but no preachers, no readers, and no gospel. The inhabitants, who call themselves Zana-tSihanaka (children of the Sihanaka), are intensely dirty, but have their necks profusely ornamented with silver chains, and their toes, ankles, and wrists with silver and copper rings. On our conversing with them or asking them questions they lifted up both hands in astonishment and exclaimed 'Bábababá!' which we afterwards found is the characteristic exclamation of Sihanaka emphasis and amazement. These poor people, as well as many others whom we met with, have simply given up their idols without getting anything better in their stead. "Like brutes they live, like brutes they die." What can we do for them?

At sunset we reached a noble river called the Mähajamba: at this dry season about 60 or 70 yards wide and four feet deep. Its stream is rapid, abounds in

cascades, and in the rainy season rises to fourteen or fifteen feet above its present level. Its course is northward, and (if our information is to be relied on) its headwaters rise at Ambàravàmbàto, E. of Anjozòrobé, and it empties itself into the Betsiboka E. of Trabonjy. After crossing this, we again got benighted, owing to the impossibility of procuring information as to the distance and whereabouts of the several stopping-places. Encamped about 7 P.M. in the open air under the shade of a grove of trees. Fires were lighted, supper stewing and kettle singing merrily, when, suddenly—an alarm of fire! Looking out from the tent I saw the long grass some thirty feet to windward of us just beginning to blaze. One of our men had been to the stream for water, carrying a lighted torch with him. This he had carelessly thrown down, and until the fizzing and crackling of the blazing thorns and grass brought it to his mind, had forgotten all about it. But now, all hands to the rescue! Down with the tent! and instantan all our forces, armed with branches of trees, were beating and stamping out the already wide-spreading flames. With dry grass twelve or fourteen feet high all around us, and a strong wind blowing the flames towards us, it needed hard work to accomplish this, and, long after all danger was over, the blazing briars and underwood still continued crackling until 12 o'clock at night.

Wednesday, July 12th. Passed through several villages, the largest of them a place called Ampàndrana, having 50 or 60 houses. Although ornamented with rings and necklaces, the men and women here

were alike nearly naked, and the most heathenish and filthy in their persons of any that we had yet seen. They have a nice little chapel, but no preacher, no reader, and no one to shew them the merest glimpse of the way of salvation. Here, as in other places, we spoke to and prayed with the people, and fastened portions from the word of God upon the chapel walls, "not knowing which shall prosper, this or that," but intent only on sowing the Divine seed. Several of the men had their faces smeared with white earth, and presented a ludicrous appearance. One poor fellow was down with severe fever, and used the anointing as a charm. I gave him a dose of salts and quinine, telling him it was a more powerful charm than his. Another had anointed his nose and forehead because his wife had that morning presented him with a son. I tried to shew him a more excellent way of manifesting his gratitude than that; but what can a few words from a passing stranger do to help a people like this?

Outside the town we passed a high pole with a tin-box at the top of it, a bit of looking-glass let into the side, and a white calico flag fluttering in the wind. The heads of four oxen lay slightly buried in the ground at the foot of the pole. In the side of the pole, about four feet from the ground, was a small hole, into which if you can pitch a stone you will be rich and prosperous. The whole affair is a memorial raised to a wealthy man named Razàkarày, who died some years ago. Similar memorials are common among the Sihanaka.

About four miles S. of Ampan-drana is a huge mass of basaltic

rock called Ambòhitsihà, rising 1500 feet or so above the plain. Its precipitous columnar sides and singular summit, shaped like the hull of a large ship turned upside-down, make it an imposing-looking landmark. Passing this, and several small villages, the scenery became wild, rugged, and beautiful beyond description. After climbing several hills of 1000 feet in height and descending as often into deep valleys, we found ourselves in a narrow ravine shut in by hills E. and W., and with a small river rushing in cascades over its rocky bed at the bottom. Half a mile higher up the valley this stream takes a grand leap of 800 feet sheer over the rocks, forming as picturesque a waterfall as I remember to have seen. Then we had a fearfully difficult climb of 1500 feet almost perpendicular ascent up a hill called Antsaròlàlana. One of our poor fellows groaning under his burden set us all laughing by exclaiming dolefully, "I have been the father of three children, but never did I have a trouble like this." When we reached the top we were enveloped in mist and darkness. For hours we had to grope our way over the moor, through the long grass, by the brink of yawning chasms, through swamps and over ugly black-looking streams, without a solitary star overhead visible through the gloom. In pity for our poor luggage-bearers who were toiling along a mile or two behind, I set fire to the long grass to serve as beacon for them. By and bye a magnificent glare lit up the horizon, and by its light our poor fellows were guided to our stopping-place, which they reached an hour or more after ourselves, instantly thankful to me for having

saved them from having to stay out on the bleak moorlands all night.

Antsâmpandrâno, which was reached about 8:30 P.M., is a small military station garrisoned, so far as we could see, by about a dozen soldiers. It is a low swampy place, and in the hot season must be very unhealthy. Its inhabitants, some 200 or more in number, seemed greatly terrified at the advent of two live Europeans, and at once ran away or hid themselves in their houses. The soldiers apparently had to fortify themselves with a little Dutch courage before they felt themselves equal to the greatness of the occasion. In the house in which we stayed, however, we found one or two intelligent people. One of them had formerly lived at Antoby, near Anjozôrobè, and amused us by graphically describing how the people of that place had in a similar manner all of them fled when the Rev. J. Pearse first visited them in 1869. We have now at Antoby a good commodious chapel, a large congregation, and an excellent day-school. A steady trustworthy evangelist and his wife have been instrumental under the Divine blessing in thoroughly changing the character of the place. With such an instance of the transformation effected in a few years by Divine grace and truth, we could not despair even of these poor benighted Zâna-tSi-hânaka. Could we but find the men and the means—as at Antoby—the same results would follow.

Thursday, July 13th. This was our last day before reaching the Sihanaka country proper. Our way in the morning lay up and over a lofty hill, 4750 feet above the sea, beautifully wooded, and rejoicing

in the almost impracticable name of Ambôasârîtsîmitômbô. East of this was a most romantic glen, rich with tree-ferns and orchids, and festooned with creepers climbing up the stately forest-trees; and made musical with the roar of a miniature cataract tumbling over the rocks many feet down into the valley below. Here we took tiffin, and shortly afterwards caught our first glimpse of the broad Antsihanaka valley with its beautiful lake Alaotra sparkling in the rays of the afternoon sun. Reached Amparafaravola at 8 P.M., and had a most warm and hospitable reception from the good kind-hearted old governor and his friends. During our brief stay they spoke very much of the visit paid to them by Dr. Mullens, Mr. Pillans, and Mr. Sibree, two years before.

Friday, July 14th. This morning Mr. Lord examined about 120 children in the chapel, whose attainments in reading, writing, and arithmetic were higher than we expected. Afterwards, about 300 adults assembled, to whom I gave a short address. The appearance of the congregation was very pleasing, with their clean dresses, bright intelligent faces, and manifest desire to get on. From its foundation in 1867, the career of this church seems to have been one of steady progress. At first, gross immorality prevailed. Even known adulterers were allowed to continue in the church, and Mat. xviii. 18 was quoted in justification of the practice. We were told however that not only has all this changed, but the tone of life among those outside the church is much higher: an improvement very much due to the

teaching and example of the present governor and pastor.

Leaving at 2 P. M., and passing the large village of Ambôhipéno at 3:30, we reached at five a wretched little village on the borders of the Alaotra swamp, called Ambátomáiny. A small, dirty, very low, one-roomed house; the husband, wife, and family as our fellow-occupants; rats, fowls, and fleas keeping carnival all through the night: such was our hotel accommodation!

Saturday, July 15th. A day in the Dismal Swamp. About 7:30 A.M. we began to get fairly into it: an immense tract of morass twelve or fifteen miles across, and covered with tall rushes called *zozoro*, growing in varying depths of water from one to three or more feet. Our path lay along the bed of a narrow miry stream, in which our bearers waded up to their waists in slush until 8:30, when we came to a small grassy knoll just a foot or so above the surrounding bog. A wilderness of rushes from twelve to fifteen feet high encircled us on every hand; a narrow waterway, four feet wide and as many deep, flowed rapidly at our feet. By the side of this we waited until 11 o'clock. The governor at Amparafaravola had kindly ordered canoes to be in waiting for us by daybreak, but we did not see them until eleven. By that time three very shaky specimens put in an appearance. Choosing the least leaky of the three for ourselves, Mr. Lord and I and the rower launched forth into the dim unknown. But alas! the craft proved unseaworthy. Our unfortunate rower got frightened and lost his wits. And there was no Mr. Plimsoll at hand to enter a protest against overloading! So we came to grief. In two minutes the

boat was full of water and began to sink. We found ourselves in a sitz-bath, and it soon began to be very cold. But by landing every two minutes, and baling out the water, we managed to hold on for nearly half an hour. By that time we had got into deep water and were a mile from dry land. Then our boatman began to cry. My friend Mr. Lord chanced to turn the corner of his eye slightly to the east, in order to look at him, and that disturbed the equilibrium of our frail bark. It was crank, and we cranky: for it shipped enough water to have sent us to the bottom had we not clung to the rushes and saved ourselves. At length, first coaxing, then scolding, then coaxing again, we prevailed upon our unhappy boatswain to wade and swim through the mud and water to Mahakary, the nearest boat station. Two precious hours was he gone, while we sat shivering and wondering when the first passenger-steamer would be launched on Lake Alaotra. Then he returned, accompanied by two stout Amazonian rowers, one of whom had a little child with her, and bringing a boat big enough to have held a dozen of us. In this we made the rest of our voyage, now along rapid narrow gullies over-arched by the interminable *zozoro*; then into wide open expanses of black weird-looking water abounding with crocodiles; then up one or two rivers, whose strong current flowing towards the Alaotra more than once nearly capsized our keelless vessel. Then into the narrow gullies again, with the rushes so dense overhead as to resemble a dark tunnel; and so on until dark—until two hours after dark—every now and then getting

hopelessly aground, our boatman not daring to put his foot outside the boat for fear of the crocodiles. At last, however, a little after 8 o'clock we landed at Antánibao: only to experience during the night adventures as unique as had befallen us during the day.

An uncanny sort of a place is this Antanibao. The people are utterly heathen. Many of them had never seen a missionary, and perhaps none had heard the story he is sent to tell. Yet "the barbarians shewed us no little kindness." We had brought nothing with us but our beds and a candle or two: all our food and nearly all our men being still on the other side of the lake. But the people of the house kindly let us dry ourselves at their fire, and gave us a fowl and some rice, and lent us their black greasy pots to cook them in. And then how astonished they were! I proceeded to light my 'Price's patent,' and was immediately surrounded by a group of eager questioners. "What is it? Does it grow? What is it made of? Will it burn for ever? Will it become smaller?" and so on. Then our host and hostess shewed signs of weariness and mounted a high bedstead, consisting of some rush mats laid on cross-pieces of wood supported by four poles raised five or six feet above the ground. That was their bed. But over it, and suspended from the rafters of the roof was a rough looking *bag* into which our host and his wife and little girl crept, and then they were secure for the night. Not so we. For, before saying good night, our friend put his head out of the bag and warned us to remove our clothes and boots, and everything else that was devourable, into a safe place; for "soon,"

said he, "the rats will be up from the lake by hundreds, and eat up everything that lies in their way." Accordingly I had not slept above an hour, when a smart slap on the face, and a succession of most unearthly noises, startled me, and I awoke to find all in darkness, the candle out, rats racing over me, and the house in great commotion, Invisible creatures with wings were flapping and fluttering in all directions. Another bang against my nose, and the rats waxing bolder and bolder, roused me to strike a match and light the candle again. What a scattering! Away they go, these rats, by scores, up the walls, along the floors, into corners, out by the holes in the roof, "anywhere, anywhere, out of the"—*light*. But the real disturbers of the peace were not they, after all. They turned out to be a flock of goslings, which had been quietly roosting in a corner of the room, until the prolonged glare of my Price's patent made them fancy it was morning; and, naturally resenting the impudence of the sun in rising before his time, they one and all with whiz, flap, and flutter, flew bolt into him and put him out. I amused myself through the night watching their innocent gambols, and relighting the candle as often as they extinguished it. Sometimes a host of rats went steeple-chasing over my companion's bed; sometimes they went running up and down the bag in which our host and hostess were taking their unsuspecting rest; and then a group of goslings meditatively inclined would gather round my unconscious companion and appear to be holding counsel as to the peckableness of his nose. I never spent such a night before, even

in Madagascar. Graver thoughts would press upon one's mind, and cause one to reflect that this low, degraded, and comfortless life of which we are now getting mere passing glimpses is the only life these poor people know. They have it day by day, and are submissive and even contented with it. In the wet season (I was told) the crocodiles even find their way into the houses by night, and walk off with the eggs and poultry; while the people themselves are so lazy and indifferent as not to take the trouble to secure the doors. How long will it be ere the Gospel exerts on the Sihanaka its ennobling and elevating power? Thank God! that day is already close at hand. It has even now begun to dawn.

Sunday, July 16th. "O day most calm, most bright!"—words of good old George Herbert while keeping Sabbath among the sanctities of Bemerton Vicarage,—that came to my mind very much this morning as we enjoyed a brisk two hours' walk to Ambàtondràzaka. Here, in the capital of the Sihanaka country, far separated from their missionary brethren, we found our dear friends Mr. and Mrs. Pearse, doing a noble and successful work. As we entered the town, about 10 p. m., the morning congregation was just dispersing. Our friends were well, and gave us a kind and hospitable welcome. In the afternoon, I had the opportunity of preaching to a large and attentive congregation. On the following day,

Monday, July 17th, Mr. Lord put the school through a very interesting and successful examination. During our short stay we found Mr. Pearse, both as medical mis-

sionary and pastor "in labours more abundant:" doing everything in his power to impart gospel blessings to the Sihanaka people.

Tuesday, July 18th. After two days of pleasant intercourse with our dear friends, and after receiving much kindness from the Hova governor and the officers of the garrison, we turned our steps homeward by the route taken in 1874 by the Deputation and Rev. J. Sibree. We had intended to take a more westerly route, but it was closed against us by the small-pox.

Wednesday, July 19th. Ambàtolámpy, our stopping-place to-day, is noteworthy as being near to two small rivers named respectively the Ambózona and the Sáhamahitsy, which are the head-waters of the Mangoro. Both are said to abound with crocodiles, but we saw none.

A few days more spent in preaching and school examination brought our month's missionary ramble to a close on July 26th.

Much of the journey had been over ground unvisited by any European, and unknown to our bearers. For many days the path was extremely difficult and the food somewhat scanty. We went among people who had *no love for money*, and would not *sell* us meat or rice. The accommodation at night was often very bad, and for our poor men it must have been simply horrible. But the good hand of our God was upon us, and His providential care watched over us by night and by day. In every place we visited as heralds of the gospel we had a kind welcome, and found the Hova officials everywhere ready to help us in our work. One or two of Mr. Lord's men, who disregarded Solomon's maxim that

"It is not good to eat much honey," the harm sustained by any of our party during our month's rambles suffered a little inconvenience on that account. But that was all "over swamp, moor, and mountain."

CHAS. FREDK. MOSS.

ITINERARY OF JOURNEY.

	<i>h.</i>	<i>m.</i>		<i>h.</i>	<i>m.</i>
Antanantsara.....	6	00	{ Keliloha	4	10
{ Mahitsitady.....	2	10	{ Encamping place	4	30
{ Anosibe	3	50		8	40
	6	00			
{ Manarintsoa	2	00	{ Ampandrana	1	40
{ Andraopasika	2	30	{ Ambatoharanana.....	1	55
	4	30	{ Antsampandrano	5	45
				9	20
Andranomiantra	5	45			
{ Tsarahafatra	2	55	{ E. of Amboasaritsimitombo	3	30
{ Ambakoreny.....	5	15	{ Amparafaravola	4	50
	8	10		8	20
{ Voambohitra	3	30	Ambatomaity	2	30
{ Antsatrana.....	3	30			
	7	00	{ Mahakary	8	00
			{ Antanibao.....	4	30
Ambodiamontana	4	10		12	30
{ To Luncheon-place	3	00			
{ Marofoza	3	40	Ambatondrazaka	2	00
	6	40	Mangantany.....	5	00
{ Tanifotsy.....	3	30			
{ Antongodrahoja.....	2	30	{ Luncheon-place.....	4	00
	6	00	{ Ambatolampy.....	3	55
				7	55
{ Tanifotsy	3	00			
{ Bemavo	4	30	{ Mandanivatsy.....	1	45
	7	30	{ Anjozorobe	6	45
				8	30

WORDS RESEMBLING MALAGASY IN THE SWAHILI LANGUAGE.

HAVING been detained some days in Zanzibar, I have occupied part of my time in looking through Dr. Steere's *Hand-book of the Swahili Language*, in order to find out any resemblances it might have to the Malagasy. The language is widely used, and one able to speak it would be able, it is said, to make himself understood throughout the greater part of Central Africa. The Arab traders all speak Swahili; and, as might be expected, its vocabulary contains a large number of Arabic words. This makes it specially interesting to us, as it shows us how Arabic words are adopted and worked into an African language. A slight examination of the general character of the Swahili is sufficient to show that it belongs to an entirely different group of languages from the Malagasy. The peculiarities of the language are of a character quite unlike those that perplex a student of Malagasy. The primitive words of the language too bear no resemblance to their Malagasy equivalents. The numerals (except *mmoja*, which may be our *monja*; *mosi* however is the common word for *one*, *mmoja* being used for *same*, *a certain one*, *one*, etc.), the names of the members of the body, and of most common objects, are quite unlike our Malagasy words with the same meaning. I enclose a list of words in which I have noticed a resemblance between the Swahili and the Malagasy; and it is interesting to notice that they are mainly such words as would naturally be introduced by Arab merchants visiting the ports on the west coast. The word here used for *dhow* seems to be our *sambo* (ship). Then the names of the dog, the goat, the ox, the ass, and the fowl, are clearly the same words as the Malagasy, but slightly changed. *Macho* is puzzling, as *mata* in Malay seems to be the equivalent of our *maso*; cf. *mata-arree* (= *masoandro*). *Vata*, *sabuni*, and *divay*, may have been introduced into both languages independently. It is instructive to find that *angano* (fable) is an introduced word, and to infer from this that the Arabs, with their strongly developed love of story-telling, have had some influence in stimulating the imagi-

nation of their more prosaic neighbours the Malagasy. Only one word in my list seems to have come from Madagascar, viz. *makalalao* (*ma* is a plural prefix)=the Malagasy *kalalao* (cockroach). Dr. Steere told us that the Malagasy who settled here were formerly called by the natives *the Makalalao*, probably because they brought cockroaches with them. What will our native friends say to such a designation?

W. E. COUSINS.

Swahili.	English.	Malagasy.
Alhamisi	Thursday	Alakamisy
bakuli	bason	bakoly
bweta	box	vata (?) (<i>Fr.</i> boîte)
chambo	dhow	sambo
divai	claret	divay
giza	darkness	ngizina (?)
gora	a piece of cloth	gora
habari	news, message, &c.	kabary (<i>Ar.</i> khabar)
hariri	silk	hariry (fine cambric)?
hodi	a cry made by way of enquiry whether any one is within	haody
jifo	ashes	jifo (dust)?
Juma	Friday	Zomà
karata	cards	karatra
karatasi	paper	taratasy
kiso	knife	kiso (<i>provincial</i>)
kitambi	a piece of cloth	kitamby
kitungu	onions	tongolo (?)
kivuli	ghost	kinoly (?)
kofia	cap	kofia
k'uku	fowl	akoho (?)
macho (sing. is <i>jicho</i>)	eyes	maso
makalalao	cockroaches	kalalao
mamba	crocodile	mamba
maneno, neno	word	maneno (to sound)
marahaba	thank you*	arahaba (salutation)?
mbuzi	goat	osy
mbwa	dog	amboa
mchawi	witchcraft	mosavy
mizani	scales	mizana
mmoja	one	monja (?)
mofu	a kind of cake	mofu
nanasi, pl. mananasi	pine apple	mananasy
ngano	fable	angano

* The word was originally an Arabic form of congratulation.

Swahili.	English.	Malagasy.
ngombe	ox	omby (ombe, aomby)
nusu	half (a dollar)	loso
nyati	buffalo	astra (?)
pingu	fetters	parapingo (?)
punda	ass	ampondra
reale	dollar	ariary (?)
robo	a quarter (of a dollar)	kirobo
sabuni	soap	savony (<i>Fr.</i> savon)
sandarusi	gum-copal	sandarosy
sura	picture	soratra or sary (?)
taandu	centipede	trambo (?)
tafsiri	interpretation	tafasiry, conversation
tango	cucumber	voatango. [(?)
tambako	tobacco	Cf. <i>the name</i> Ambala- tambako
tende	dates	antrendry
tupa	file	tsofa (?)
umande	dew	ando (?)
wageni*	stranger, foreigner	vahiny (?)
zomari	clarionet	anjomara

* The prefix *wa* denotes persons or living beings, and may be compared with *va* in the Malagasy words *Vazaha*, *Vazimba*, *vahiny*, and *vahoaka*. Europeans in Swahili are *Wasungu*. The word *Vazaha* or *Wasaha* means a sharper.



SAKALAVA MARRIAGE CUSTOM.

I MET an elderly man in my district who among other interesting things told me the following:—

It is a custom among the *Sakalava* that when a young man pays his addresses to a lady whom he would fain make his wife, his courage and suitable qualifications are thus tested:

“Placed at a certain distance from a clever caster of the spear, he is bidden to catch between his arm and side every spear thrown by the man opposite to him. If he displays fear, or fails to catch the spear, he is ignominiously rejected; but if there be no flinching and the spears are caught he is at once proclaimed an ‘accepted lover.’ ”

A similar custom I am told once prevailed amongst the *Bétsiléo*.

THOMAS BROCKWAY.

MALAGASY 'TONON-KIRA' AND HYMNOLOGY.

THE Malagasy as a nation are passionately fond of music and singing, and some of their songs, as has been remarked by most travellers, are extremely plaintive. And yet, a most surprising thing, the purely native language contains no rhythmical compositions. The first missionaries, who resided here from 1820 to 1835, followed by Mr. Ellis, and latterly by Dr. Mullens, noticed the plaintiveness of their native songs. I have taken a very decided interest in the matter since I first landed in June, 1869, and I carefully noted down on the journey up-country one of their little melodies. Good old Mr. Griffiths, in his *Grammar of the Malagasy Language*, published in England in 1854, says in his chapter on Prosody (p. 234, § iii. Versification), "Versification is the poetical arrangement of a certain number of syllables according to their *accent*,"—the italics are his,—and he gives us specimens. But the very remarkable thing about his specimens is that *no regard was paid to accent*, the number of syllables in a line was all the old missionaries attempted. Look at the following, called Long Metre :

1 Távim-bilány ny àina,
Tsy hita izáy havakian' ;
Fôfo-nahândro ny àina,
Tsy hita izáy halevônan'.

2 Ny fétry ny máty tsy hita ;
Házo amòron-tévana,
Tsy hita izay hianjerán',
Na ho àndro na ho àlina.

3 Tsy mpiroy no ho tanôra,
Indrày mitòrak' hiány,
Ny fàty mpanázakázaka ;
Zanahary, Tòmpony ny àin'.

That certainly is not rhythm.

One of the most popular of Malagasy hymns commences as follows,—it is Short Metre and sung to 'Oranbrook' :—

Avelao isika
Izáy te-ho tia
Ny Mpanávoitra antsika
Hanarak' Azy.

And, most singular to relate, all the hymns, nearly two hundred in number, that were written by the old missionaries and their converts are of this character. Yet when Mr. Griffiths translated the hymn I have quoted into English, he makes a creditable attempt to give both rhythm and rhyme !

Mr. Ellis, in his most excellent *History of Madagascar*, speaks of the wandering minstrels; and on page 275, vol. I., some "Mr. B." [probably Mr. E. Baker] gives a translation of one of their songs, which in the translation is very rhythmical and correct, but alas, the original has neither rhythm nor rhyme!

Dr. Mullens again "translated" the favourite dismissal hymn, written by the old missionaries, and sung with much fervour to 'Vespers' to this day. I put the first verse of each side by side:—

The Original. 8.7.4.

Hód' izaháy, Zànahàry,
Tahlo tsàra izahày;
Ampifalio ny kibonày
Amy ny fitianáo,
Ampifalio
'Zahà etỳ an-tàny.

'Translation' by Dr. Mullens.

Grant us, Saviour, royal blessings,
Now that to our homes we go;
Fill our hearts and lives with gladness,
Make us love divine to know.
Gladden us with joys of heaven
In this desert world below.

Dr. Mullens gives us an excellent dismissal hymn, and in correct metre and rhyme. There is not much like it, however, in the original hymn. And yet how the Malagasy delighted to sing these hymns to such tunes as 'Cranbrook,' 'China,' 'Lydia,' etc. etc., with what innumerable twists and twirls, no one but those who have heard them can imagine!

Their native songs are sung to a kind of chant, one or two voices leading in the song, and the others joining in as a chorus at the end of each stanza. I have made a collection of them, and the only one where an approach to rhythm can be found is a little children's play-song. The children join hands, and the first two take up the strain, saying,

"We bid you come, we bid you."

Then they are answered by the whole body,

"We'll not go there, we'll not go."

The leaders again sing out,

"And why [not come], and why [not]."

The whole body then reply again,

"It's neither rice nor saòño" (an edible arum).

The leaders cry out, and lift up their arms with hands joined as in a country dance,

"It's the cardinal bird's house."

To which the whole troop of children cry out as they pass under,

"It's a red house."

And these last two strains are repeated until all have passed under. I append music and words in the original.

Key F. or E.						D. C.	
	:s	s :—s : m	r :—r : d	d :—	s :—		
The leaders : Man	a-	sa re	la- hy, man-	as'	è		
The rest : Tsy ho	a-	ny re	la- hy, tsy ho	an'	è		
The leaders : Na-	hoa-	na re	la- hy, na-	hoan'	è		
The rest : Tsy ho	va-	ry re	la- hy, tsy	saonj'	è		
SO						d	
The leaders :	Tranon-drafody	la-	hy				
The rest :	Trano-	me-	na				

This little thing is very popular among the youngsters, and they spend hours upon hours over it. It is the most correct as to rhythm that I can find in the 'Tonon-kira,' although I have a pretty large collection in my possession.

The hymns already given are a fair specimen of what are to be found in the original hymn book ; and it is a very singular thing that the old missionaries should not have attempted something better. Do not let it be thought however that I wish to reflect upon them. They did most wonderful things for Madagascar, in their fifteen years' residence. They committed the language to writing ; they taught the people some most useful arts and manufactures ; they made and printed two Dictionaries, one of 307 and the other of 421 pages ; they translated and printed the whole Bible from Genesis to Revelation, besides many other books. The first landed in October, 1820, and the last left in July, 1836. We can forgive them their neglect of rhythmical hymns.

Yet these hymns were looked upon as treasures during the dark days of persecution ; they proved a solace to many a weary and distressed disciple ; and when the missionaries again landed in 1862, these hymns were still remembered with singular pleasure by those who had passed through the fires. The missionaries were all ignorant of the language, and the old hymn book had to be taken up again. They were not slow to see its faults ; they tried to improve it ; they even attempted a few years afterwards to suppress the book ; but the old Christians would not consent ; and those of us who know their fondness for the book have got to sympathize with them in a very strange fashion ; and although I have frequently groaned in spirit in being obliged to 'murder' the language in attempting to sing these irregular songs they love, I can feel for them ; and when I hear proposals to 'put the thing away,' I am constrained to cry out, 'Hands off.' The prayers and tears and

groanings of God's people are associated with it, and it possesses a charm that none of these 'new-fangled doggerels' can ever possess. Put it away gently, and let it die an easy death, for it must inevitably go.

I tried in 1871 to recast some of the old hymns, and to preserve as much as possible the expressions endeared to the people. I append a specimen to shew the new and the old.

THE OLD. L.M.

1 **M**ANKANESA, ry mpanôta,
Ory, jamba, sy mahànta,
Henòy Jêso miàntso hôte,
"Mankanès' aty àmiko."

2 Fèno ànta, manan-kèry,
Sàdy tia mbà hamònjy,
"Izày mino tsy ho vèry,"
Hòy ny tènny ny Mpamònjy.

3 Ràh' miàndry hihatsàra,
Hianào izày manôta,
Tsy màintay vèry anjàra,
Lòva tsy mèty miòva.

4 Tsy ny mairin' no antsoin'
Hàka izày ôdy àina,
Fa ny mèloka asàiny
Handrày ny famonjèna.

5 Faingàna, ry ôlom-bèry,
Anio no hamonjèn' anàò,
Ràiso Izy, ny Mpamònjy,
Amy ny havèrèzana.

THE NEW. 8.7.

1 **M**ANKANESA, ry mpanota,
Ory, jamba, very koa;
Hianao simban' ny ota,
Mankanes' aty tokoa.
Ry tsy mendrik' hovanjena,
Misy 'zay miantr' anao;
Fifaliam-be homena,
Famelan' ny helokao.

2 Mba henoy ny teny tsara
'Zay lazainy aminao,
Sao ho very ny anjara
Soa tadiavinao.
Feno antra, manan-kery,
He! mifona aminao;
Fa "ny mino tsy ho very,"
Hoy Jesosy, Tomponao.

3 Az' andrasan' ny ho tsara,
Fahalainana mba ario;
Sao helohin' ny mpitsara,
Mankanesa re anio.
He! miandry ny Mpamony,
Mba faingana hianao;
Dia tratr' antso sy tra-bony,
Odi-aina azonao.

By observing the accents it will be seen that 'the old' is practically a *prose composition*, and it can be called Long Metre only because it has eight syllables in a line. 'The new' can be read as an ordinary 8.7., and it will be admitted that it is practically a new composition. I treated others in the same way; but it was more trouble than to write new ones.

The singing in those former days was congregational—it was hearty; and with all their faults, there was a robustness and fulness about 'Cranbrook' and 'Lydia,' etc., which we lose in these modern tunes.

In the years immediately following the arrival of the missionaries a new spirit passed over the native style of singing. The people had heard barrel-organs, their bands played waltzes, quadrilles, etc.; and

these with curious variations passed into the churches. Congregation vied with congregation as to who would get the newest and strangest songs. The spirit of the tune and hymn were not at all understood, and 'mampiady hira' (singing contests) were the order of the day. The people after a few years rushed in thousands into the chapels, and the singing (except in some of the city churches immediately under their care) passed altogether out of the hands of the missionaries. The state of congregational singing in the vast majority of the churches was in a most deplorable state. The following paragraph, which I wrote to the Editor of *The Tonic Sol-Fa Reporter* in July, 1870, was a true picture of what was seen in most churches:—

"I will give you a picture, and you will see how we stand. At the bottom of the hill on the eastern side of the Capital there is a chapel which is under the care of Mr.—. I have preached there frequently. The singers, nearly all slaves, sit under the pulpit. They are divided into little parties of four and five. One party of five tenors sits close to me. They beat a certain kind of time with the closed fist of one hand striking the open palm of the other, and you hear the clap! clap! all the way through. The time is arranged to suit their 'taste,' and it is the special duty of these five to see that they do not all stop together, and so when one has finished he gives his

neighbour a poke in the ribs (literally), and he takes up the 'music.' They put a shake on every note—a great achievement. In the centre of this little group is a native basket filled with earth, used as a spittoon! and what with the passing of the snuff box, spitting, knocking, and congratulating when done, the scene is most disheartening. I have only once been really cast down since I came, and that was when returning from this chapel for the first time. I can mention three chapels in the city where it is almost as bad, one where a young slave makes the most frightful contortions to keep up the twirl or shake on each note."

The missionaries were struggling hard against it, but what could a dozen men do with 300,000 people? I began my classes in 1869, the missionaries came to my help; Messrs. Toy and W. E. Cousins wrote a few new hymns for us. I set Mr. Hartley's "Jeso Mpamonjy" to 'Hail to the brightness,' and in less than a month it travelled far and wide, from the palace to the cottage, and has gladdened our hearts ever since. This, with Mr. Toy's "Rainay ô masina" to 'Olivet,' and Mr. W. E. Cousins's "Rainay be fitia," from Mason's *Hallelujah*, gave a most effectual blow to the practices mentioned in the extract above. During my absence from the Capital in Bêtsilèo the work was vigorously carried on. Other missionaries came to our help; our knowledge of the adaptability of the language to rhythmical hymns increased. On my return to the Capital we got new life; we published new hymns to new tunes month by month. Then came the opening of Ampamarinana Memorial Church in March, 1874. The singing took us all by

surprise—it was most hearty and congregational. Every one stood up. This was another effectual blow to the practices mentioned above. We have gone on ever since, and I think, on the whole, in the right direction, until within the present year, and then commenced a backward movement. But more of this anon.

It is only just to the L. M. S. missionaries to say that they were the first to write rhythmical hymns. It was an L. M. S. missionary (the late Rev. R. G. Hartley, M.A.) who first wrote in rhythm and rhyme. The L. M. S. missionaries were the first to contemplate *and put to press* a hymn book, in which every hymn was rhythmical (although a small Sunday School hymn book was brought out by Mr. Kingdon, of the Friends' Press, prior to the publication of the L. M. S. book, and while ours was in the press, as was also the Norwegian hymn book). It was an L. M. S. missionary who first taught the Malagasy the practice of making rhythmical hymns. The first Malagasy rhythmical hymn and poem were written, as a class exercise, by one of my pupils. The first Malagasy hymn and *tune book* (Tonic Sol-Fa) was published by the L. M. S. missionaries. The Tonic Sol-Fa method of singing was introduced and has been carried on solely by L. M. S. missionaries. And to shew the great impetus this has given to singing, and the great demand it has created for tunes, it may be remarked that another Tonic Sol-Fa hymn and tune book has since been published. The L. M. S. missionaries have not been alone in this; the F. F. M. A. missionaries have written a few hymns quite as popular, and Mr. Kingdon, their printer, has thrown himself heart and soul into the movement.

I proceed to notice the various hymn books now in use in which there are rhythmical productions. A new edition of the L. M. S. book (the eighth, 20,000) was printed by the Religious Tract Society in 1869, in which were incorporated 24 rhythmical hymns by the later missionaries. In the early part of 1875, on the completion of the L. M. S. hymn and tune book in the Tonic Sol-Fa notation, in which all the hymns are rhythmical, the supplemental hymns (one hundred) were published separately under my editorship; and from that time to this three editions of about 4,000 each have been sold; and now (November, 1876) a further supply is in type and will be speedily published to meet the constant demand. The old book would have been withdrawn from circulation two years ago, but for the fact that it would entail a serious pecuniary loss; for in June, 1876, there were still nearly 10,000 in stock, in various styles of binding, of the 20,000 published by the Tract Society in 1869. And to show how great is the demand for these new hymns and tunes, it may be mentioned that of a leaflet published at the L. M. S.

press in 1874 containing two hymns, "Alahady, andro tsara," and "Misy tany mahafaly," more than 6,000 copies were sold in less than two months. While our tune book was in the press, a want was felt for a small Sunday School hymn book, and the L. M. S. Publishing Committee, at my request, cheerfully gave their consent to some of the hymns being published in a cheap form. Mr. Kingdon compiled and printed the book, and I edited the first editions. There were twenty-two hymns, eight of which were mine, others were written by the L. M. S. missionaries and Mr. Sewell, and four were by natives. This book had a marvellous circulation for Madagascar; if I am not mistaken, some 30,000 or more were printed and sold. The grave and lively were equally found there: there was one to "Oh, that will be joyful," and another, a happy rendering of "Rock of ages" to 'Wells.' This book answered its purpose, and was a most decided success. In 1875, the Norwegians also got out a hymn book for their own use, all the hymns being written by their own missionaries, and sung to good old German chorales and tunes. In the early part of the present year another hymn and tune book in the Tonic Sol-Fa notation, containing 127 hymns was published unexpectedly, and the hymn book has I understand been sold by thousands. This book is made up of compositions by the L. M. S., F. F. M. A., and Norwegian missionaries; but sixty-four are written by natives. Thirty-five of the one hundred and twenty-seven had previously appeared in the L. M. S. book. The Norwegians also have since published a new edition of their book, which now contains eighty-five hymns. The Roman Catholic Mission has a hymn book containing 260 hymns, *not one of which is rhythmical*; and their latest edition was kindly given me by Père Casséque, on Nov. 6th, 1876. The S. P. G. missionaries have printed a few hymns; but in all, as in their latest copies kindly given to me by Archdeacon Chiswell at the end of October, I find that there also *no regard is paid to rhythm*.

In reviewing these books I need say nothing of those published by the Roman Catholic Mission and the S. P. G., as they can hardly be looked upon as likely to be permanent.

The faults of the L. M. S. book are some of them patent to me, and as better hymns appear, I shall only be too pleased to let some of my own at least slip out. The book is unpretentious. The hymns are numbered from 182 to 281, in order to be a supplement to the old book. It has been bound up with the old book, but has been sold largely in a separate form. The tunes to which the hymns are appointed to be sung have been taken from *The Congregational Psalmist*, *The Weigh House Tune Book*, *The Plaistow Hymn and*

Tune Book, Hymns Ancient and Modern, Sankey's, and one or two from *The Revival Tune Book*, as also a few from Mr. Curwen's original *Standard Course* exercises. From the musical stand-point, two objections have been urged against the book. One, that it contains too many 'classical' tunes, and is thus in a great part unsuitable for Malagasy singing; and another, that there are too many of the 'lively' kind, and is thus a pandering to the popular taste. The one objection may be put against the other, and it may be fairly claimed that it is a happy compromise. A good specimen of the 'severe classical' is the tune set to "When our heads are bowed with woe," from *Hymns Ancient and Modern*, and of which the hymn is a free translation. Good specimens of the popular style are the tunes set to "Oh, that will be joyful," and "What shall we render," from the *Plaistow Hymn and Tune Book*.

As to the rhythm of the hymns themselves, there are several that are faulty. There are a few like this: in the hymn "Alahady, andro tsara," there are two lines in the first verse as follows:—

"Nitsanganany ny Tompo,
Andron' ny Mpanavotray."

These I am altering in the fourth edition, now in the press, to

"Nitsangananao, ry Tompo,
Andronao, Mpanavotray."

Some of the others will be altered in the same way.

Another defect is pointed out, in that all the hymns do not rhyme. Well, certainly all hymns in English, French, and German are made to rhyme, and no doubt it is well that we should more and more strive to obtain this. But my principle has been that rhyme is not an essential to a good hymn; some of the glorious old Latin hymns are not written in rhyme. And even in the Norwegian book, where rhyme has been attempted in every hymn, they have been compelled to make *identical* rhymes. I would always sacrifice rhyme to good rhythm. It may be granted, however, that in the hymns where there is rhyme in some verses and not in others, the absence is a defect, and should be attended to. It has been further urged that the vowels, *eo*, *oe*, and *oa* not being diphthongs, to treat them as one syllable is a fault. But this cannot be admitted, for in speaking, the Malagasy so frequently, indeed almost always, run them together so rapidly, as practically to make them one syllable, and in *oe* we have almost exactly the same sound as in our English word 'whey.' Further, the gentleman who urges the objection has no hesitation in using the *i* following the *h*, *k*, *g*, *ng*, and the next vowel as one syllable; and does the same in *oi* and *oy*, where they are not sounded as the *oy* in English (as in *boy*), but always as *oi*. So that from

his own stand-point it cannot be admitted that our practice is a defect. It is well, however, to hear these objections ; and all suggestions for improvement will doubtless be carefully considered by the L. M. S. Publishing Committee, who are responsible for all these things. The book, however, has demonstrated most clearly that not only are rhythmical hymns possible, but that rhyme also can be happily and easily used, and doubtless practice and a closer acquaintance with the language will enable us and the natives to overcome all difficulties. I append two hymns, one by a missionary and the other by a native, where rhythm and rhyme are attempted, and I think creditably. The rhymes are written in italics.

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7.6.

- 1 **F**AINGANA, ry mpanjaka,
Handray ny lovanao ;
Faingana re, mba haka
Ny tany ho Anao :
Avia, hampifaly
Ny malahelo fo,
Afaho ny mijaly
Sy azon' ny manjo.
- 2 Avia fa misento
Aty ny olonao ;
Ny fanjakana ento :
Fa Tompo Hianao ;
Tsy hisy hitomany
Eo anatrehanao ;
Hiadana ny tany
Izay alehanao.
- 3 Ny tendrombohitr' avo,
Ny lohasaha koa,
Ho tonga ravoravo
Sy tretrik' avokoa.

- Ny be tsy hak' an-kery,
Ny kely afa-po ;
Tsy hisy 'zay ho very,
Tsy hisy ny manjo.
- 4 Mpanjaka sy Mpiano
Mahery Hianao,
Ny firenena maro
Hitoky aminao ;
Ho avy lalan-dava
Izao rehetr' izao
Hitondr' harem-be-vava
Ho ao an-tongotrao.
 - 5 Faingana, ry Mpamonjy,
Ry Tompo be fitia :
Ny olonao tra-bonjy
Miantso hoe Avia.
Anao ny fiderana,
Anao ny laza-be,
Anao ny fanjakana
Sy arahaba e !

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- 1 **R**Y Kapiteny ! be ny ady manjo,
Efa ho reraka sy kivy ny fo,
Ka hatanjaho mba hatoky Anao ;
Tompo ô, avia hamonjy ahy izao.
- 2 Ny fahavaloko aty mba reseo,
Ka taomy aho mba handray rahateo
Ny fiadian' avy ao aminao ;
Tompo ô, tsinjovy aho, aza mandao.
- 3 Lasa tokoa ny fatahorako teo,
Ka na hamely ahy aza ireo,
Tsy mba manahy 'ntsony aho izao,
Fa mamonjy sady tsy mandao Hianao.
- 4 Fa ny mpiady maharesy aty,
No hampidirinao tokoa ho ary,
Maro no efa tonga ao aminao ;
Tompo ô, avia hitarik' ahy hankao.

I may notice that the quadruple rhymes in 234 are quite accidental; the identical rhymes should if possible be avoided, but I think the two hymns given prove clearly that the language can be used most happily in rhythmical hymns.

In the Norwegian book both rhythm and rhyme have been attempted. The defects noticeable in their book are as follows: The hymns on the whole are far too long, and must prove wearisome at times. I notice one containing no less than fifteen verses of four lines each, another with seven verses of eight lines each, another of eleven verses of eight lines each, etc. There are identical rhymes in some places, in spite of all their care; and there are many blemishes like the following, where an impossible combination of consonants is attempted:—

"Maria no nipetrak' tao
Niterak'ny Mpamonjiniao ;"

and, "Tsy ho dis' aleha."

The phrase "Tamin' 'zao tontol' izao" occurs frequently, where two syllables are left out to make the rhythm run. In addition to this, the first syllable of a passive verb is frequently left out. These, in addition to the many like the one I have pointed out in "Alahady" in our book, where *ny* is used incorrectly, are serious blemishes, and I hope our friends will try to remedy them. They deserve all praise for what they have done; and their book being used only in their own churches, and immediately under their own control, they are able to insist upon a more severe and classical style than is possible with the L. M. S. missionaries.

The third book is the one published in the early part of the year, and which is now used in many churches in connection with the L. M. S. and F. F. M. A. The book, as I have said, was most unexpectedly published and issued. It contains 127 hymns, numbered from 1 to 127. It has an accompanying tune book, and contains thirty-five hymns common to itself and to that which had been published as the general hymn book. In every hymn rhythm has been aimed at, and a few of the new hymns are not without considerable merit. But I am unable to look upon the book with favour, and am sorry it was ever published in its present form. There was certainly no pressing need of another hymn book, seeing that the L. M. S. book was not a year old. The tune book which accompanies it is full of mistakes; and it is simply impossible to sing the hymns to the tunes *as printed*, for the singers must in many matters know more than the editor of the book, and must be dependent upon other books for their knowledge of the tunes, or at least ignore the score as printed. This will apply even to the tunes that had previously been printed correctly in the L. M. S.

tune book. In several places the hymn in the hymn book has been very materially altered from that which appears in the tune book. The book must have been produced in great haste. The rhythms are in numerous cases very bad, a decided contrast to the book in general use. Some of the hymns again were rejected by me when collecting for the L. M. S. book. Of rugged rhythms I may mention the following as examples,

Alon-dráno mánkato
Kà ho tòng' àny 'zakáý.

How is it possible to sing this correctly? There are *many* others like it. I had tried to 'straighten up' this and some others before they were printed, at the request of the Malagasy composer, but gave up in despair. In another hymn the Malagasy word *hianarèò* occurs three times, and each time it must be sung *hianarèò*. We have the phrase "Hanaovanay izay soà," which accent is quite unallowable. The rules of grammar are ignored in many cases, and one must guess at the implied meaning.

There are three kinds of type used in the hymn book: the words in small capitals are to be sung "loud," those in italics "soft," and the ordinary type is used for a medium sound. Now this, if well done, would have been most praiseworthy; but alas! it makes one sad to see the unwarrantable use made of these various types. The Lord is asked to guide the poor and needy; small capitals are used! and in similar strains He is asked to wash us from our sins! Sinners are besought to repent; we have small capitals again in some places, and in others, italics. Mercy, again, in another place is begged for; small capitals are employed. In italics, fathers and mothers are advised to nurture their children; but in the very same hymn capitals are used in asking Christ to save their children. But the most unjustifiable use of various type is found in places like the following: In one hymn there occurs the sentence, "Come gladden the sorrowful in heart," and it is written, COME GLADDEN *the sorrowful in heart*; and in another the sentence, "COME HOME, COME HOME, *thou troubled in heart*." Could anything be more lamentable? These are only selections from what one meets with throughout the book.

Besides this the *staccato* is used in words of three and four syllables. This may be all very well in our short Anglo-Saxon words, but can never be allowable in congregational worship in words of four syllables.

No attempt seems to have been made to adapt a tune to a hymn; and accordingly we have the liveliest tunes to the most solemn hymns. We have, among others, the tune "Scots wha hae wi'

Wallace bled" (or, as it reads in the hymn book, "Scots wha Wallace bled !"); and the old English catch and common alehouse song, "Let the bumping toss go round," where sinners are pleading with God for His guidance in rough and devious paths! Then we have "Rosalie the Prairie Flower," etc. etc. Why not give them "Tommy make way for your uncle," "Paddle your own Canoe," "Slap-Bang," etc. We are tending to this, and if words were to be printed to such tunes to-morrow, they would be all over the country in a month. Shall we tolerate such things? Is it not the veriest pandering to a vicious taste?

It may be urged that there is no danger of this. I say there is, for the pernicious example already set has within the last two months led the Malagasy to print and use "Cheer, boys, cheer" to a hymn beseeching children to be reconciled to God! and no less than between thirty and forty additional hymns and tunes have been printed and introduced during the last ten weeks! of which, "Cheer, boys, cheer" is one, and this is another, as a specimen of some of the rhythms:

Ry Jèso, ry Jèso,
Miantrà ny ôndrinào;
Trotroÿ, fa ôsa
Sy môra rerakà;

Mifôna àmináo
Izahây 'zào, ry Mpanjaka,
Mitomoèr' aty;
Jerèò, jerèò 'zahây!

Who can tell the metre? And yet some of the young men who are at the bottom of this movement are capable of better things. They want guidance and effectual control. They are sorry for what they are doing when its evils are pointed out to them. Yet they urge that all these new tunes are driving out the old style of singing. Granted, but what are they putting in its place? Something quite as deplorable, and preventing the congregation from joining in the worship, besides introducing 'confusion worse confounded' in this perpetual addition to the books and papers from which the people are expected to sing. The thing which we should think most seriously about is the total destruction of congregational singing, and the return to the practice of eight or ten years ago, of a little choir of lads and lasses taking the place of the congregation in this part of Christian worship. One is reluctant to think that there are missionaries who encourage them; but if some one is not helping them, whence come these tunes? how are they printed? and by whose authority are they issued? Let us look into these things; it is a serious crisis in the history of Malagasy church music, and unless they are effectively checked, all the decency and orderliness of our congregational singing will be destroyed.

As far as I can learn, nearly all the missionaries are dissatisfied with these things. Why should we not be able to unite and put

a stop to them? Surely it will not be thought that the missionaries are asking too much when they wish that the control of the singing, as well as that of all other parts of public worship, should be left to *them*; will it not rather create surprise in the minds of all unprejudiced persons when it is stated that those who have nothing to do with the churches, are the ones who are forcing,—I use the word advisedly,—these new hymns and tunes upon us at the rate of between thirty and forty a quarter! Should such a thing be? The matter is not a small one. We are incurring a serious responsibility if we, either by lukewarmness or inattention, allow our congregational singing thus to be put a stop to; for no congregation in the world can learn new hymns and tunes at the rate of ten a month. I earnestly invite the missionaries to come to the rescue. Let us return to *one* book, so that wherever we worship, we may be able, and all our people may be able, to sing with *one accord*. If we are united we can, I am persuaded, carry the natives with us. This new movement is in the hand of *a few*. The churches as a whole are not pleased with this constant introduction of new tunes. Let a committee of those competent to judge of a hymn and tune among ourselves be appointed a Directorate of the Service of Song; let a few of the leading native pastors be associated with us, and by all means include in this body the most troublesome innovators. Let it be understood that *no hymn not in the book shall be sung at our public services*; and if new hymns and tunes must be introduced, let it not be at a quicker rate than *one or two* per month; and do not let these even be introduced until they have passed this Directorate, and have received its sanction. I am fully persuaded that nothing less radical than this will be of any use to enable us to carry out the Biblical injunction, "Let *all men* praise the Lord; kings of the earth and all people, princes and all judges of the earth; both young men and maidens, old men and children; let them praise the name of the Lord."

In secular rhythmical compositions we are making fair progress. Several nice poems have lately been published in the Friends' illustrated paper and in other publications, and we have some class singing exercises and moral songs that are proving very acceptable to those who are learning to sing. We may entertain great hopes for the future if we are wise now; and the language of Madagascar, which has been well called a poetical prose, with its soft vowels, its regular accents, and not one harsh consonant or closed syllable, will yet, in the hands of a native poet, produce some most melodious compositions. May God help us to hasten the day!

J. RICHARDSON.

AMBATONDRAZAKA: THE CAPITAL OF THE ANTSIHANAKA PROVINCE.

DIFFICULT to pronounce as it may be to some of our English readers, the name which stands at the head of this paper is that of the town where we are now living. My purpose is to write a few lines about Ambatondrazaka as it now is: not as it was in the days of open idolatry, or as we trust it will be when civilization has conferred upon it some of its benefits, and the Christian religion has exerted more of its refining and enlightening influences, but concerning Ambatondrazaka as we find it—as my eyes have seen it for twelve months past, and still see it to-day.

Ambatondrazaka is the capital of the Antsihanaka province, which is one of the principal divisions of Madagascar, and since the conquest of the tribe by the Hóvas, it has been one of their important military stations. Concerning its name, I may make one brief remark. Ambatondrazaka, if turned into English, really means "The Town of the stone of Razaka." Razaka is a common enough name for a man in Madagascar, but concerning this particular Razaka I can gather no information whatever; indeed I am perplexed to decide whether this Razaka was a man or a woman; some of the natives with whom I have talked on the subject declaring the former, and some, with equal confidence, affirming that Razaka was a woman! If such an individual ever lived, he (or she)

has been dead for years, but the stone with which the name is connected is still in existence, and is found about two hundred yards to the south of our temporary dwelling. So much of it as is visible is of oblong shape; it stands about one foot out of the ground, and is surrounded by a circle of rough masonry, the diameter of which is two feet eight inches. This stone is respected by many of the people, and more than respected by some, for evidence is not wanting that it still receives anointings of grease and oil; and on passing it only a few days since I noticed that blood (probably that of a fowl, offered by some superstitious person who had made a vow) had very recently been sprinkled over a considerable portion of it. Before Christianity exerted its present influence upon some of the external habits of the people, I am told that bottles of native rum were frequently poured over and round the stone to supply the wants of Razaka, who after death was supposed to retain the weakness for intoxicating spirit which characterized him (or her) while living; vows were also made, and fowls were frequently killed at the spot.

Ambatondrazaka is situated at the extreme end of a peninsula; not a peninsula which would correspond to the definition most frequently given of that geographical term, but a peninsula formed by land almost surrounded by rice-

fields and swamps. To get to it either from the north, east, or the west, you must travel for a considerable distance over these rice-fields or this marshy ground, where *zozoro* (papyrus) and *herana* (a triangular rush) grow abundantly, and with tropical luxuriance. The traveller from the south has to pass over hills of considerable height the last day of his journey, and enters Ambatondrazaka by a gentle declivity, at the end of which the town is built, the houses and compounds of the people in the lower part being almost on a level with and contiguous to the rice-fields and swamps.

The town may contain four hundred houses, and a population of two thousand souls. 'Houses' I have called them, but, while a few are decent buildings, 'sheds,' 'huts,' 'hovels,' or 'shanties,' would be the more correct term to apply to the great majority of them. The iniquity of Sodom—"fulness of bread, and abundance of idleness," is the curse of this people; and their abominable laziness prevents their seeking their own personal comfort, even though much of the material with which they might build decent dwellings is close to their hands, and grows in abundance. The houses are built almost universally of the *zozoro*; two or three are of wood; and a few are made of a kind of small bamboo called *bàra-ràta*. Thatch, of *herana*, is the roofing generally adopted, and, as in other parts of Madagascar, is found to answer remarkably well: in a few exceptional cases the roofs are covered with the same materials as compose the sides of the houses, viz. the *zozoro* already referred to. No modern architect has appeared among these people

to show how the ornamental and attractive may be combined with the useful, so that the 'plan' of some long-forgotten native genius, which has been adopted for years, is still followed. The houses are all rectangular in shape, the length running north and south, with one door and one window on the side of the building which faces the west; occasionally a small opening which answers the purpose of a window is found on the eastern side also. Eighteen feet by twelve may be taken as the full average size of a house in Ambatondrazaka; the height of the walls varies from four feet to ten, the mean between the two however may be taken as the average. Many of the doors are both low and narrow, and in the prosecution of my work I frequently have to enter doors the lintel of which is not more than four feet from the ground, and which, for a man nearly six feet high, requires considerable bodily humiliation, and some care of the head.

The interior of the houses is exceedingly primitive. There is neither wooden floor, nor stone or brick pavement, but the ground is left in its original condition, covered wholly or partially with native rush mats. As a rule there is no furniture—literally *none*. No chairs, no stool, no table, no bedstead, no drawers, none of the hundred and one things you find in many a humble European home. I had almost written the word "nothing," but this would have been a departure from the truth, for inside these houses there is dirt, and, what is dirtier still, soot! Instead of a fireplace, which in civilized parts of the world most people are used to, the inhabitants of Ambatondrazaka mark off a

place about four feet square in the south-west corner of their dwellings where they make their fires and do their cooking; stones answer the purpose of a trivet, and on these the rude clay cooking vessels are placed, the zozoro or herana or dried grass being used as fuel. Not a house has a chimney. If it can, the smoke gets out through any of the numerous holes in the sides or roof of the building, but if it cannot find an exit, it remains within, while both that which gets out and that which remains inside leaves its offspring soot flourishing luxuriantly on the roof and sides of the building. There is but one apartment in these houses, and in this the native family—larger or smaller, and visitors—few or many, live, work, talk, laugh, eat, drink, and sleep; here life commences, and here (often alas! with no light on the future) it mostly ends. The house is workroom, shop, sitting room, drawing room, bed room, dressing room, kitchen, pantry, cellar; really and truly 'multum in parvo.' The fowls, ducks, geese, and dogs are frequently introduced to the same family abode; while fleas, and mosquitoes (during the summer months) are a nuisance calling for the exercise of the greatest patience. Whatever bad qualities, however, these houses possess, they have the one redeeming feature that the ventilation is perfect. The zozoro of which the sides are composed are somewhat irregular in shape, and the interstices between them admit the air; the roof does not fit close upon the sides of the building, so here more air can enter; and as the doors and windows, even if made of wood, never correspond to their frames, abundance of air can enter the

houses, ay, and light too; for as we find in our temporary dwelling, if we shut both door and window, we can see perfectly well to read when sitting inside the building! It is a marked feature of native building that they use no nails in the erection of their houses; but the frames are made to hold together by mortice and tenon rudely cut with knives or chisels, and the roof is tied on with various kinds of vegetable fibres, or with the vines of certain large creepers, found abundantly in the forest which lies about six miles to the east of the town.

A house once finished is moveable property, and it is not uncommon for a proprietor who may be leaving this part of the island, or who for other reasons wishes to dispose of his property, to sell the house as it stands, and for the buyer to take it down, remove it, and set it up on his own plot of ground. The value varies from a few shillings to three or four pounds. It is not very long since that observing a man putting up a house which had evidently stood somewhere else before, I asked the question, "How much did you give for it?" and received the immediate reply, "One shilling and twopence!"

The *rova* is the most prominent part of the town of Ambatondrazaka, and as its western side abuts on the main thoroughfare, must attract the attention of every person passing through the town. A stockade of trunks of trees 5 ft. 6 in. high arranged in the form of a rectangle, encloses, or rather makes the *rova*, which is entered by four wooden gates—one on each side. Thirty feet within this outer rectangle rises another stockade,

of larger timbers, and ten feet in height, placed so as to follow the shape of the outer one; this too has four wooden gates, and a small rush house at each gate for the use of the *mpiambina*, or guards, whose principal duty, from my own personal observation, seems to be to salute the governor on his exit and entrance with the words "Sapaotra anja!" and "Kareha anja!" a corruption, so far I am able to make out, of two military terms borrowed from the English, viz., "Support arms!" and "Carry arms!"

The space between the outer and inner stockade is called the "*tsivikinddy*," or 'that which men cannot jump over,' and as the space is 30 ft. wide the name is appropriate enough. Within the second stockade stand the houses of the Hova garrison, arranged in seven rows, which follow the length of the rectangle. In the north-east corner of the rectangle rises a third stockade, of timbers six feet high, with one gate on the south side. Immediately inside of this, instead of a guard-house as at the other gates already mentioned, there is a framework of wood, on which a drum is exalted about 10ft. above the ground, one head of which has been broken in ever since I first saw it, but which, notwithstanding its broken voice, is still occasionally used to announce the time for extinguishing fire and closing the gates at night, and also to arouse the inhabitants in the morning, and declare that the *rova* gates may again be thrown open. Within the third stockade is the *lapa*, or residence of the Hova commander, and the houses of a small portion of his slaves. The commander's house is a plain but substantial building of wood,

with an upper story and a wooden floor, and is the only house in Ambatondrazaka which can boast these marks of civilization. The stockades of the *rova*, and the houses which it encloses, are erected and kept in repair by the *Sihànaka* as part of the unpaid government service they are called upon to perform; unless indeed they pay a money 'consideration' to some of the *Hovas*, upon which the *Hova* undertakes the responsibility of finishing one or more of the houses according to the agreement entered upon, and the *Sihànaka* are free to go to their homes, and follow their peaceful occupations. The habitable houses within the *rova* at the time of my writing are 48 in number, and are, with one exception, of the same materials, shape, and general character as those in the town; but the regularity of their arrangement, and their equality in size, gives to the place an appearance of civilization, order, and neatness which contrasts favourably with the other parts of the town.

Every house in Ambatondrazaka is a detached residence, and, with the exception of those within the *rova*, the whole of the houses are erected without any regard to order or regularity: not in rows, streets, squares, or crescents, or even in lanes or alleys, but higgledy-piggledy, anywhere. There is but one main thoroughfare in the place, running north and south through the town, but the passages between the houses allow one to go all over the place in any direction one pleases. At all seasons of the year, and on all days of the week, this main thoroughfare is in a filthy condition. Much of the refuse from the houses is cast forth

into it; bullocks and pigs are regularly slain and quartered by the road side, where too the beef and pork are afterwards sold, being spread on a rush mat, the vendor squatting by the side; bones could be gathered from the thoroughfare by baskets full; and the various rubbish, if collected, would perhaps satisfy the desires of some who in civilized England advertise that "Rubbish may be shot here!" Whether from the influence of our conversations with him, or from sudden inspiration he had on the subject, I cannot tell, but once since our arrival the governor made a laudable attempt to cleanse the place of its filth. The drum was sounded, and the populace gathered to the spot where public announcements are made, when, under penalty of having to do the sweeping around other people's houses for a whole day, every householder was enjoined to sweep, or have swept, the ground around the house he occupied. For two or three days people were everywhere busy sweeping and digging holes into which to cast the gathered rubbish, and things really looked and smelt somewhat clean; but alas! the law died in its birth, for no sweeping has been repeated, and none of the penalties of the law have been executed, so that filth is now everywhere as plentiful as before the promulgation of the said law. Pigs are kept by many of the Hova portion of the inhabitants of Ambatondrazaka, and are allowed to roam the town, and perform to a limited extent the duty of scavengers. Venturing one day to suggest that it would be an improvement to the

town if the pigs were kept in confinement, I was met by the reply, "If it were not for the pigs, Sir, the place would be unbearable!"

Conspicuous, and interesting to the missionary above all other buildings in the town, is the *Trano-fiangónana*—the place of meeting for religious services. This chapel is a neat and substantial building of clay, having brick gables north and south, and a good verandah east and west. Its presence in the town is evidence of the loyalty of the subjects of Queen Rānaválonā, and of their readiness to carry out any wish she may express, or may even be supposed to have; but it cannot be looked upon as a testimony to the love of the people for Christianity, or of its progress among them. Of Christianity the Sihanaka do not yet know sufficient to love it, and neither has time been allowed, nor means used, for it to have made anything beyond the smallest progress among them. Whatever motives, however, actuated the people in building the chapel, we thank God that it stands there, a testimony in favour of Christianity; and when we see four or five hundred of the poor people gathered within its walls every Sabbath, and sitting within hearing of the preaching which tells of Jesus Christ, we take courage, and believe that faith will come by hearing; and that as in other places, and among other tribes, so here and among the Sihanaka the "gospel of Christ" will prove to be "the power of God unto salvation to every one that believeth."

JOSEPH PEARSE.



THE 'INFIX' IN MALAGASY: A MALAYAN FEATURE.

IN reading a Malagasy grammar, we shall find a good deal on *prefixes* and *suffixes*, but not a word about *infixes*. If the reader however has any knowledge of languages in which infixes are more common, he will be somewhat suspicious when he comes to the intricate rule about "transposed passives," stating that "these are formed by adding *ni-* or *no-* to a root, and then transposing the *n* and the first consonant of the root."* In this manner such words as

Vaky	is said to be made	Vinaky, broken
Vidy	" " "	Vinidy, bought
Vono	" " "	Vonono, killed; etc.

How much simpler and clearer it would be to say: The infix *in* or *on* is inserted after the first letter of roots beginning with a consonant. (Only these take the infix.) The rule referred to above is evidently made only to meet the want of the right term, *infix*.

What I object to in this rule and in the whole phrase "transposed passives," instead of "passives formed by infixes," as they ought to be called, is:

(1) That metathesis in other languages always depends on the *nature* of the letters to be transposed,—but that is not the case here.

(2) That the rule objected to makes a very clear thing rather obscure.

(3) That it presupposes the existence of a verbal prefix *ni* or *na*, with about the same meaning as *voa* (*voafidy*=*finidy*; *voavono*=*vonono*), which is not to be found in the language; and if it is not found, it cannot be transposed.

The hypothesis of such an intricate metathesis would only then be justified when there were prefixes in use that already as such would give the root the same turn of meaning as these infixes; but that is not the case. *Ny vaky* (or, *nivaky*) and *novonoina* are quite *different in meaning* from *vinaky* and *vonono*, and could not therefore by a simple metathesis be changed into that form. The fact is that we have before us not a metathesis of other forms for the same meaning, but an entirely new form, with a new meaning—the *infix*.

* See *A Concise Introduction to the Study of the Malagasy Language*; by Rev. W. E. Cousins; p. 25.

If it was only in this verbal form that the infix occurred in Malagasy it might easily have been taken—as it has been up to this time—as a kind of metathesis of other forms; but on investigation it will be seen that an infix *om* is found, to which no corresponding suffix or prefix, out of which it could be made by way of metathesis, exists at all. It is used in forming secondary roots, just as the many root-prefixes serving the same purpose. It is easily known, as some of the words in which it is used occur also in forms that have eliminated it, or leave it out in reduplications. I subjoin a short list of specimens of this kind of infixes. Generally speaking, the forms with the infix are more frequently used than those without it.

Tany	=	Tomany,	weeping
Hehy	=	Homehy,	laughing
Toetra	=	Tomoetra,	state of a thing
Verb: Mitoetra	=	Mitomoetra,	to stand, abide, stay

The first verb is used mostly in the Indicative, the second in the Imperative mood.

Heringerina	=	Homeringerina, returning in a regular order
Hezaheza, standing up	=	Homezaheza, being stiff
Hanina, food	=	Homana, to eat
Hosy, spoiled	=	Homosy, or homosihosy (here the <i>om</i> is left out in the reduplication)
Kerakera, stiffness	=	Homerakera, crusty
Lano, swimming	=	Lomano, swimming
Sadoka, in confusion	=	Somadodoka, in a hurry (here the root (<i>do</i>) is reduplicated too, but neither the prefix <i>sa</i> , nor the termination <i>ka</i> , nor the infix <i>om</i>)
Safotra, overflown	=	Somafatra, brimful
Safo, spying	=	Somafo, the appearing of a distant object
Saingisaingy, intruding upon anybody	=	Somaingisaingy, ashamed
Sary, likeness	=	Somary, like
Saritaka, confused	=	Somaritaka, precipitate, in a hurry
Sisika, forced in	=	Somisika, splintered, shattered
Soratra, writing, and different colours	=	Somoratra, speckled, stained
Taratra, glaring	=	Tomaratra, transparent
Tady, twisted, a rope	=	Tomady, strong, robust

Some more instances of the infix *om* may be found, and other infixes too (especially the infix *in*) are occasionally met with; but those given above are numerous enough to prove beyond doubt the use of infixes in

the Malagasy, which is all that is aimed at here. Sometimes there is a slight modification of sense connected with the addition of the infix (the infix seems sometimes to form a kind of participial adjective); in other instances the one form is more *obsolete* or more *provincial* than the other, or restricted to certain *moods*.

In reduplications of the root the infix is generally not repeated; but in some few words, as *tomany*, it is kept (*tomanitomany*, not, *tomanitany*). The forms *hanina* and *homana* point to, and can only be explained by the supposition of an obsolete root *hana*,* from which the p. participle *hanina* (eaten, what is eaten, food), and the two secondary roots *homana* and *hinana* (in the verb *mihinana*=*homana*, to eat) are derived;—the first by the infix *om*, the last by the infix *in*. (Cf. forms such as *hika* and *hinika*, which both mean *full*.) These root-infixes (infixes used for the formation of secondary roots) are inserted after the first consonant of the root to which they are added.

In the heading I called this infix "a Malayan feature" in the Malagasy; I will now proceed to prove the validity of this assertion. I do not, of course, pretend to know the whole sphere of languages on earth to such an extent as to be able to state positively that infixes never occur in any other language than the Malayan. But happily such a knowledge is not required here, as all questions concerning the affinities of the Malagasy lie between but two possibilities: South and East African on the one side, and Malayo-Polynesian on the other. Now according to the authorities I have before me (Schreuder, Colenso, and especially Bleek) these infixes do not seem to be used at all in those African languages; and as to the languages of the vast island-world in the east, it is neither used in the Australian, nor in the Melanesian, nor in the Polynesian dialects, but *only* in the Malayan branch of this great class of languages. And here again, the infixes are especially frequent in the *Tagalian* family, to which also the Malagasy seems to belong, as far as regards its Malayan component. This linguistic family has borrowed its name from the Tagala language in the island of Luzon (one of the Philippines), on which its characteristic features seem to be most clearly stamped; and it is now generally made to include the languages of most of the neighbouring islands, and also that of Madagascar. In the whole of the Malayan languages, but especially in the Tagala family, we find *infixes* corresponding to those Malagasy ones I have spoken of above. Their form is also here *um* and *in*, but their use seems to be wider and more

* N.B. In cognate languages the root *han* or *kan*, to eat, occurs; thus: Malay, *makan*; Tagala, *kain*; Fidschi, *kana*; Battak, *pahan*; etc.

varied than in the *Malagasy*. As far as I can conclude from the instances that have come under my notice, they are in *Malayan* made to serve the following purposes:

I.—DERIVATION OF SECONDARY VERBS.

1. *From other verbs*: (a) *Neuter* or half-passive verbs from transitives (*Javan.*, *rayah*, bereave; *rinayah*, to be bereft). (b) Verbs that express the *making use of* what is meant by the primary verb (*Tagala*, *basa*, to read; *bumasa*, to make use of reading).

2. *From nouns*: *Javan.*, *hurub*, a flame; *humurub*, to flame.

II.—DERIVATION OF NOUNS, especially such as express a similarity to the nouns (*kapatir*, brother; *kinapatir*, like a brother; *balinbin*, a small round fruit; *binalinbin*, a precious stone of the same shape); or the results of (*tapay*, to knead; *tinapay*, bread) or means for exercising the action of the verb from which they are derived (*sipit*, to grasp; *sinipit*, an anchor).

I shall stop here at present. If time serves, I may by and bye be able to take up other questions concerning the grammatical affinities of the *Malagasy* with the *Malayan* languages.* This is, in my opinion, a far safer way of settling the question than a bare list of similar words from both languages, which, taken alone, means very little as a proof of their internal relation to one another. There are a good many Arabic words found in the *Malagasy*, as I have shown in another article in this *ANNUAL*; but there is not the slightest affinity between these languages beyond what is found to exist between almost any two languages in the world. Even the predominant Anglo-Saxon character of the English language might be doubtful enough if the question was to be settled merely by counting from the *lexicon* the Roman and the Anglo-Saxon elements of it; but the grammar decides the question.

L. DAHLE.



* N. B. I have chosen the *infix* first because of the illustrations it offers of *Malagasy* grammar.

THE WESTERN IBARA, AND THEIR CUSTOMS.

IN the present limited state of our knowledge of many of the tribes peopling Madagascar, any information respecting them is acceptable. Up to the present time the Ibàra, who occupy an extensive tract of country to the south and south-west of Bètsilèo, have been very little known. Mr. Shaw and Mr. Riordan have however this year visited the eastern portion of their territory, as described in this ANNUAL; and the following particulars with regard to the western portion of the Ibara country and its inhabitants were given at a meeting held in Antananarivo, on Jan. 25th of this year, by one of the officers who commanded an expedition against the Sakalàvas in 1873.

“At Modóngy we began to meet with the Sakalavas, and it was at this place that Radàma I. conquered all who opposed him, and reduced the country to a province of Imerina. This town of Modongy is on a lofty mountain standing in a plain; it is precipitous on all sides, and at the north-west corner is the only entrance which is passable to get up into the town. At the very summit of the hill there is drinkable water sufficient for from twenty to fifty oxen; and it flows freely down one side of the town during six months of the year.

“This place was formerly a Sakalava town; and one may easily see that, as those who formerly fought there say, it cost the lives of many of the soldiers and officers who went with Radama I. before the town was taken, for it was a place of much strength. For though there were only fifty Sakalavas in the town, and a thousand men should attack this Modongy, those fifty men at the top could easily kill ten men each, even though they should be conquered at last; because they can roll down stones and pieces of wood which may be just as fatal as musket balls, from the height of the town and the steepness of the paths going up to it.

“But now the Sakalavas of the place acknowledge the Hova authority; there is a Hova governor there, and the Hovas live together and mingle with the Sakalavas, so that as regards perhaps a third part of their notions these latter approach the Hovas.

“When we proceeded westward towards the Bara, some of the Sakalavas said, ‘This is what makes the Bara daring enough to fight with you people from Imerina; they have heard that you have burnt your idols, so they say, The Imerina folks are so taken up with religion that they

won't fight any more.' After travelling westward three days we came to some Sakalavas who live peaceably; but their condition is far different from that of the people at Modongy, and the darkness of their minds was lamentable to behold, for they were in this state: these Sakalava do not care for money, but oxen and fowls they regard as their principal wealth; their lambas are about six feet long, and they wear them bound round their chests; their food is rice, bananas, dried bananas, and forest yams, etc.; for they won't kill their oxen except at funerals or on some very important occasion, although they have plenty of them. Their houses are about nine feet long, and only about six wide, and the height only just so that a person can stand in them; and the doors are so narrow that one is obliged to wriggle in sideways, as well as to stoop. Not only so but they make their cattle-folds adjoining the house, so that the dung spreads all over the house, and it becomes almost unbearable in-doors. And their manner of living is as follows: their cooking pots are as black as soot, and they make their plates of the leaves of the traveller's-tree. They do their hair in this way: they take white ashes and suet, and mix them together with their hands, and rolling their hair into knots plaster each knot with the mixture. For pillows they use two small round ones about as big as one's fist, and so support the part below their ears.

"When we came up to the Sakalavas who were thoroughly friendly with us, we found that their customs were much the same as those already described, but their ideas are very lamentable. For since they eat cooked food as other human beings do, they cannot be said to be the same as the beasts, so we will briefly describe their condition.

"There is a certain tree which they call *kily*, but which is known in Imerina as *madilo* (the tamarind tree). When this tree is fully grown it spreads branching out for thirty feet, and by the side of the tree they build their houses. When it is noon-day, they live there by the trunk of the tree on account of the heat, and in the spring, even at night, they say, they only sleep by the trunk of the tree; but in the winter each one goes into his own house. And we saw evidence of that, for there were the skeletons of two persons still undisturbed lying at the foot of the tree. The thigh bones were apart, and the skulls fallen down into the lap, for the back-bone only stood bolt upright against the tree. Close to this *kily* tree there is a village of about fifty houses surrounding it, but they are all in ruins, and not a single timber remains standing.

"Upon seeing this we asked of the Bara and Sakalava who went with us, 'What is the reason of the village being deserted like this, and not a single inhabitant left?' They replied, 'You Imerina folks don't know our

Bara customs, for whenever any one dies in our towns or villages, we immediately leave the place and find some other residence; for there are ghosts which would kill us, which we call *lôlo*, but you in Imerina call *matdatda*; so that though it is a place we like exceedingly, we leave it directly any one dies there.'

"Before coming to this village we saw other things of a similar kind, for there is a certain tree they call *botôna*, and in this tree there is some part considered as specially belonging to God. So they put on it a small mat about a hand-breadth in width, and they take long dry grass and twist it together, and hanging an ox skull to the tree they colour the tree with lines of charcoal and white clay and some yellow substance resembling turmeric; and then pray and render adoration before it. And many are the charms they place on the tree, fastening them to it, and every charm has a name peculiar to it. These are some of them: one is called 'Road stopper,' another, 'Raising up at a distance,' and another, 'God's banner.'

"We had service in our camp every Sunday while in the enemy's country, for they did not submit at that time; and almost every Sunday we met together we preached about the nothingness of idols, and we spoke of the merciful God of Heaven, and of His Son Jesus who suffered death for His love to mankind, and that therefore we should be kind to each other. And the Sakalavas who had given in their submission a long time before, and followed our camp, when they heard that, said, 'The religion which you Imerina people profess, and for which you burned your idols, is what encourages those Bara and Sakalava to oppose you, for they say, 'These Imerina people have no more power left, for they have burned their gods.'"

"At another town farther away still we saw what grieved us, and it was this: the state of their houses, and their living together with their cattle was very much like what has been already described. But for clothing they only wear a small strip of cloth fastened round the chest, and every one carries charms round his neck. These charms are small pieces of wood, some being smeared with animal oil and others with castor-oil, and those belonging to rich people being ornamented with beads and anointed with suet fat. Together with these charms they carry a gun and one or two spears, for they do not trust one another, even husband and wife, or parent and child, as may be seen by what follows. For when they are going to wash their faces they carefully load their gun, and carrying it on the shoulder, grasp the spear in their hand and wash their face thus: One side of the face they wash first so that they may still see with one eye, washing with the hand on that side, the other hand holding the spear; when one side of the face is clean, then they wash

the other in the same way; and all this is through their distrust of each other; and they don't wash in their houses, but by the river side or by some stream.

"Their marriage customs are exceedingly strange, for they buy many slaves for wives; some have seven wives, some eight, and those who have the fewest have at least three. And the chiefs and great people have as many as twenty wives apiece. And yet they appeared to us as people having the same bodies as ourselves, and having souls of which one might hope the best; but their conduct is like the beasts, and melancholy to think of, so that we said, What can be done to change these people from the filthy condition in which they now are, for their state is lamentable if they remain in their present darkness?

"And since we deemed that it was not right to take food or oxen from them by force, we did nothing of the kind, and so by the blessing of God for the whole fortnight no one dared take a thing from them in that way. So when they saw that, there were two towns, each having a king of its own, which came and acknowledged themselves subjects of Queen Ranavalona. And the Bara from these two towns which gave in their allegiance have every one charms, both the men and the women, some of which they wear round their necks, some they tie round their knees, and others are fastened over their bodies. Their charms are of the following kind: some are small pieces of wood shaped like a little canoe; others are lemur's bones, both from the hands and feet; others are small wooden figures of men; others are figures of women, and others of oxen, and others are small things of different kinds worn across the body. When we talked with them about these things, and asked them the meaning of these different charms, they told us as follows: This lemur's foot, they said, we call *tsimókotra* (translated into our speech this means a 'charm against fatigue'); and the meaning of this little canoe is that we shall not be upset, and if we swim we shall get across safely. And the little human figures they call a charm for obtaining spoil and getting plenty of slaves; and the figure of a woman is to aid in obtaining women; and as to the figure of an ox, they say of it that those who possess it will get abundance of cattle. And the other small charms which are worn about the body and are called *sampiláhy*, are charms against bullets. And to all these charms they fasten small pieces of wood, and say that the joining of these all together, with the charms, and the different figures, and the beads, as well as the anointing of them all, will bring to pass what they say about them as protectors.

"When we went further on to other towns we still did not separate from these Bara who had newly submitted, for they came to sell things

at the markets and at the outside of the camp ; and on Sundays they came and met together with us for worship in our camp. And as they repeatedly heard the preaching, they said, What is this religion which leads the Imerina people not to enslave us any more and take us away by force ? And they were answered, Because Jesus Christ the Son of God, the Redeemer of men, has given the gospel to teach mankind to shew mercy. And so that report spread amongst all the Bara, and they saw plain evidence that it was true, since we did not enslave the people or take their property by force. So that many of the Bara in the small surrounding villages came to sell things at the market ; and on Sundays they were eager to obtain places in the camp to hear the preaching ; and they even left their charms at home when they met with us for worship, for they did not venture to bring them ; at the same time on other days they each had them round their necks wherever they went, either at the market or at other places.

“In another direction which we took we saw some villages with a great many trees growing around them, and the largest tree which grew near the gate had a figure of a woman fixed to it, and ornamented with charms. We asked the meaning of this, and were told, This tree is the tree of adulterous desires, for here those pray who want women or are about to marry. They also told us that there was a greater king than all the other chiefs, whom they call ‘That king,’ and whom all the Bara very much dread, as they say he possesses numerous charms.

“After this we proceeded in another direction, and then came to a certain town ; and there we observed the appearance of the country. It is one great green level, and the trees growing there, and the streams and the rivers, all make a beautiful picture ; but all the water thereabouts is thick and bad tasted, except that in the larger rivers, but still if it be filtered it becomes drinkable. In this neighbourhood also there are trees which bear fruit as big as a *siny* (the native water-pot, about a foot in diameter), and the trees themselves are of a great height, some of them as much as 150 feet high. And the fan-palm grows there in a surprising manner. They are exceedingly plentiful in the green plain, growing in regular groves, and very beautiful to behold. But though these trees themselves are most beautiful, there is something connected with them which is to be much lamented and must be described. For there at the foot of these fan-palms many of the Bara lie in wait, through their distrust and jealousy of each other ; and when they see any one coming driving oxen, they fire at them, although they be Bara as well, and when the owners run away through fright, they all seize upon the cattle. And one of the reasons of that is, their having many wives, as already mentioned

and these numerous wives of theirs are in league with their fathers, and so gaining courage from their charms, and being helped by their companions, it comes about that they go on robbing and plundering people's property.

"And at last, when the country was quieted, we had a meeting for worship one Sunday, and while we were still at service, there were some people among us who through their desire of getting wealth went and took eleven people prisoners at the foot of Isàly, and concealed them in the camp. But when the people they had taken were discovered they were ordered to be returned to their friends and homes. So that the report of that spread amongst the Bara, and it became a saying with them, 'What a good thing this 'praying' is, for the Imerina people are not befooled by it so that they can't fight, but it is a shewing of mercy; so let us go as fast as we can and become subjects of Queen Ranavalona.' And so they all came to us and gave in their allegiance, and that is what brought Itsikóra, son of Andrianàny, and his companions here to-day."

Translated by the EDITOR from the Report of the Isan-Enim-Bolana (Congregational Union Meeting), January, 1876.



THE ZAHANA.

THE *Zahana* referred to by Mr. Wills in the ANNUAL for 1875 (p. 123) is the *bignonia articulata*. Several of the Bignoniaceæ are timber trees, and like the zahana are valuable for the hardness and durability of their wood. The Bignoniaceæ are generally found in the hotter parts of Asia, Africa, and America; and with their trumpet-shaped flowers are said to form conspicuous objects in their native forests. The flowers of the zahana are comparatively small, but when seen growing freely in the country, as at Andramàsina, for instance, and at M. Laborde's country residence at Mântasòa, they are very pretty, though from their light colour they can scarcely be said to form conspicuous objects in the landscape. There is an old superstition regarding this tree, which is still believed in by many, to the effect that any one planting it in his grounds will meet with an early, if not sudden, death. Another of the Bignoniaceæ growing in the forests, and used for similar purposes as the zahana, is the *hitsiki-tsika*. I imagine this to be the *bignonia Telfaria* referred to in Mr. Ellis's *History of Madagascar* (Vol. I. p. 38). Its flower is similar to that of the zahana, and like it, its fruit is edible.

R. Tor.

MADAGASCAR TWO CENTURIES AGO.

PROPOSAL TO MAKE IT A BRITISH "PLANTATION."

EVERY one who knows anything of our elder literature knows that among other of his remarkable—and it is very remarkable—poetry, Sir William Davenant has a considerable poem named "Madagascar," which, indeed, he transfigures with the splendour of an imaginative faculty that in its kind is not easily to be matched. Elsewhere there are in-

cidental references to the far-off island continent, from the days of our great sea-kings, the Frobishers and Drakes and Raleighs, onward. But by far the most taking of these old and practically unknown books, larger and lesser, is one that having just turned up in our library, it seems worth while briefly bringing before our readers. The following is its title-page:—

MADAGASCAR,

.....
The Richest
And most
Frvitefvll Island
In the World.

Wherein

The Temperature of the Clymate, the
Nature of the Inhabitants, the Commodities of
the Countrie, and the facility and benefit of a Planta-
tion by our People there are compendiously
and truely described.

Dedicated

To the Honourable Iohn Bond, Governour
of the Island, whose proceeding is Authorized for
this Expedition, both by the King and
Parliament.

By Walter Hamond.

London :

Printed for *Nicholas Bourne*, and are to bee sold at his
Shop, at the South Entrance of the Royall
Exchange. 1643. [4°]

Sooth to say, this title-page—like those small shops that are all window and all the stock put into the window—excites a higher expectation than the book itself (or booklet, as Charles Lamb would have dubbed it, after Robert Burton) fulfils. Neverthe-

less, there are things in it that, looking back from 1875 to 1643, are of interest over and above the inevitable speculations started on the possibility of an English "Plantation," had it been made as stout-hearted, sagacious, though perhaps over-sanguine, Walter Ha-

mond advocated. We know what came of "Plantations" earlier and contemporaneous in Virginia and Maryland, and the ice-ribbed and bleak-aired New England States. We can only muse over the "might have been" magnificent jewel in England's regalia had Madagascar in 1643 been added to the empire.

Turning to the old pages, the Epistle-dedicatory has the ring of Raleigh and dear quaint Hakluyt himself. "Great actions," it commences, "are not enterprised by vulgar spirits, without eminent vertue man seldom riseth above private interests. In this designe you [Honourable John Bond, Governour and Capitaine-Generall of Madagascar] have given the world a testimony of what latitude your thoughts are, how [they are] not to be circumscribed within the common narrow limits. The Romans in their glorious age (which remains an envy to all succeeding) employed their most famed generals in discovery of remotest islands, and our owne had the honour to be invaded by the greatest Cæsar; and when he made his attempt here, the Indies can afford no people more divided in itselfe than we were; more weake in fortresses on land or ships at sea; but Time hath reformed us to the excellency we now so much glory in. The noblesse of the example serves you for encouragement; and I am certaine the largenesse and fertility of the Island of Madagascar promiseth you a far more rich returne; and it may be possible something of his honour."

The epistle-dedicatory goes on to denounce opposition and envies and jealousies in relation to the gallant enterprise of a "Plantation,"

and closes with a modest statement of the writer's claims in his account. "I here present you with the Island you aime at, drawn in a little tablet; the cloath coarse and the colours poore and ill laid, but it may challenge the better reception in regard it was taken to the life by me, an eye-witnesse, in whom the memory of that fruitfull and pleasant country so far prevailes that it makes me ambitious to forsake my native [land] and wait upon you thither if you will please to admit me." Our light at this late day is dim, and I have failed to learn any thing concerning either John Bond or Walter Hamond, as, indeed, I have failed to get at positive information on the evident appointment of Bond as "Governour and Capitaine-Generall" of the Island. It seems singular that a Fact so large should have passed out of human memories; and that Ellis and other historians of Madagascar should (apparently) have missed Hamond's "eye-witnesse" narrative and appeal, for the narrative is only the basis of an urgent, persuasive, impassioned appeal to Englishmen to "go in and possess the land;" as witness these his closing words: "This virgin island of Madagascar doth here by me friendly and lovingly invite our Nation to take some compassion of her nakednesse, her poverty, and her simplicity, both corporall and spirituall, and doth earnestly and affectionately even beg of us to redeeme her out of her miserable thralldome under the tyranny of Satan, to be united with us into the fellowship of the sons of God by our union in Christ Jesus." William Crashaw, father of the poet Richard Crashaw, in his magnificent missionary sermon for

the "Virginia Company," speaks with a heart breaking in the intensity of its longing to have the gospel carried to the "dark places of the earth;" and there are other noble missionary sermons of two hundred and two hundred and fifty years ago that ought to be more recognised than they have been, as potential in helping to the ultimate outburst of national enthusiasm and consecration in favour of Christian missions everywhere. Walter Hammond was a blunt, bluff, outspoken seaman—so far as is to be gathered—yet in his heart, as in numerous others, there was, besides the love of adventure and commercial enterprise, a very distinct apprehension, if not comprehension, that here was a wide-open door whereby Englishmen ought to enter in for the salvation of perishing heathen and the glory of Christ's name. This comes out ever and anon unmistakably in this and kindred early books.

Looking next at the Address to the Reader, there is genuinely English praise of Englishmen, and a piquantly quaint testimony to the resources of Madagascar and the character of its inhabitants; e.g., "Nature imprisons the natives of our country within the seas, but Art revengeth the injury, and by the invention of shipping makes us free of the whole world, and joynes our island to the remotest continent. The sun doth neither set nor rise but where we are admitted or make ourselves free denizens; and farthest nations acknowledge us either with veneration or terror. And however the scornfull folly of our neighbours reproacheth us with the name of Islanders, yet have we enlarged our victories on the maine land, and by being immured with the water,

gained the priviledge to be chief masters of the element. Our forefathers in their discoveries left us a noble envie of their fortunate attempts. And Captaine Bond (to whom I dedicate this weak description of the island, as I am confident the island shortly will itselfe) is now following their glorious tracke, and may arrive to be an equall wonder to after-history. For if we value the riches of the land he is bound for, either naturall, or to be gained by industry, it assures the Adventurer the most plentifull return, being furnisht with such commodities as no other Plantation ever afforded. If we regard the wholesomeness of the ayre and the pleasure of the soyle, it furnisheth the Planters health and delight. And if we look on the nature of the people we are to deal with, they, however not civilized into our manners, retain the first incorrupt innocence of man. An earth like that of Eden, pleasant without artifice and plentiful without labour; a people approaching in some degree neere Adam, naked without guilt, and innocent, not by a forc't vertue, but by ignorance of evill; and the creatures as humble and serviceable to man as they were before his transgression. But what particularly persuades us to this honourable expedition, Nature hath engrafted in their soules a strange affection toward our nation, and by their submissee entertaining us, seemes to prophecie the easinesse of that victory we are even courted to. But we intend not to betray them to servitude, though conquest lyes open to us. Religion and the arts wee shall instruct them [in] will be sufficient gaine to them for whatsoever riches their country shall afford us. But how happy

soever our fortune may be, they will share at least with us, and perhaps preceed us. For what will be our wealth, will in no way impoverish them, and what will enable us at our returne cannot make their treasure one graine the lighter....In a word, as it was said of Thebes, so may I trulier say of this island, that the sun, in all his progress, doth not behold a richer and sweeter country."

The "True Description" proper, I do not mean very largely to quote from. Its geography and topography are superseded by fuller knowledge. Yet may a few grains of gold be gathered. It appears that in the Bay of Augustine, on the west side of the island, English ships bound for India were used from 1608 to "putin," both outward and homeward, to take in their wood and water and other provisions, and to refresh and cure their sick. In this bay, "in Anno 1630, in the Charles and Jonah [odd combination], Captaine Weddell commander, on the first of July" Walter Hamond arrived, and they all remained "till the beginning of October following, which time," we read, was "spent in coasting along the country and in observing the customes and qualities of the people." "For the season when we arrived there, it was," the narrative continues, "in the depth of Winter, the sun being in the tropick of Cancer; at which time we found the trees and plants in their full verdure, all loaden with greene fruit of severall kinds, the aire so temperate and wholesome that although our people as they did oftentimes sleepe on the bare earth, yet in all the time of our stay there (as divers can justifie) we never had any man sick." Either

men have degenerated or there have been climatic changes, for to-day it were perilous so to lie all night on the bare earth of the sea-coast. Speaking next of trees, there is named "ebony, both white and black," and "tamarinds, whereof there are abundance of that growth, that we saw'd some of them into planks that carried foure foot diameter." Here is one shrewd observation: "One thing I observed that not one tree but bore fruit, though unknown to us; yet the munkeys were our tasters, for if they did eate of them we durst boldly adventure." Nor is this other less interesting: "I may not forget that admirable tree which we named the flesh-tree, whereon I would have all those that desire to try their blades, and to glut their eyes with the effusion of humane blood, to be exercised; for it is so like to material flesh, that if you strike at it and wound it with the sword, it sheweth like an incision made in flesh, and bleedeth forth a crimson sap like very blood; we supposed the *sanguis draconis*, whereof they brought us a great quantity, to be made of the juice of this tree." Whatever could this flesh-tree be? Oranges and lemons, and pepper and cloves, and nutmegs, and many others are enumerated as found "up the country." Then, "their cattell here," we are told; "I meane their oxen, and kine, are the goodliest and largest of size that the world affords, and as fat, their oxen having a great bunch of flesh on the top of their shoulder, as a camell hath on his back." Very fine testimony is borne to the honesty and faithfulness of the people in their bartering with cattle for beads and other trifles, as thus:

"All which cattell they brought them downe to us every day in whole droves, so that we were compelled to buy more than we could spend, *which we committed to them to keepe, who at our departure did faithfully restore them to us again.*" And this testimony is repeated and emphasised. More specifically take this: "Concerning the quality and disposition of the people, they are generally of a very loving and affable condition, for in the three moneths that we lived amongst them we had as much freedome, and lived as securely, as if the country had bene our owne, and if at any time our people by wandering abroad had lost their way, they would carefully bring them to us in safety without offering them the least injury. They are just in all their dealings, whereof we had good experience. For example, during the time of our abode amongst them, they bringing downe daily such an abundance of cattell, which being sold to us for small prices, we bought every day more than we could spend, to the number of an hundred head of cattell, which we committed to one of their owne people to keep for us, not greatly caring whether we had them againe or no; yet at our comming away, when we had cleared ourselves of the shore, and all our men and provisions were aboard, our grazier brought downe to the marine all our cattell to a hoofe and did help us to get them aboard; *and in all our trayding with them we never sustained so much as the losse of one bead.* For theft they punish it with death, the father having that power over his own children; for there we saw the father lance his owne child, a maiden of some ten yeres of age, for steal-

ing of some two or three beads." There are many *bits* of manners-and-customs painting that might be quoted, as thus: "Every man for the most part weares about his neck his razor, pick-tooth, and mullets to pluck out the haire (for you must note they weare no beards), also his sticks to kindle fire, all which I have to show." There are glimpses of wars and contentions, "chiefly for watering-places." One king paid the Charles and Jonah a visit, and it is thus described:—"At our first comming a shore, when they beheld us set up our tents, and had planted a couple of fowlers, they imagined that we came to inhabit there, where-upon their king, Andrapela, with his company, to the number of an hundred, came to our captaine submissively laying their launces at his feet, and kissed them, offering himself and his people unto his subjection, praying him to receive them, their wives, children, and cattell under his protection, and to defend them from their enemies, which the captaine accepted. He [Andrapela] told us of the mortall wars they had with the Massagores, their next borders; but before we departed, we left them good friends." One naturally queries how the captain and Master Hamond communicated with his majesty King Andrapela. One wonders, too, if Andrapela would have agreed with the breadth of the interpretation put on his signs and symbols. There was humour in King Andrapela, which took pleasant form, thus: "Upon a time, I know not upon policy or necessity—they came to our captaine with a lamentable cry that the Massagores were come downe upon them and had drove away their

cattell, and that unlesse we came speedily to rescue them they should be either all slaine or captured. Whereupon in half an houre's time wee had at least two hundred of our men in armes with our drum and colours flying, to look out for this supposed enemy. Having marched thus a mile or two into the woods, they brought us at length unto a place where the king had provided three or four fat sheep and other things to feast us, and this was all the enemy we found."

With one other extract concerning their religion we may end our gleanings from this old forgotten book: "For their religion, as far as we could trace them, we conceived them (if of any) to be Mahometans, which they have gotten by their affinity and near neighbourhood to the Moores. That filthy sect, like a contagious leprosie, hath generally infected almost all those eastern and southerne parts of the world; for we observed them to be circumcised. Their priests came often to us, and were present sometimes at our devotions, where they behaved themselves

with a great deale of reverence. They showed us their books, which were made of parchment or sundried sheep-skins. Their characters were like the Egyptian hieroglyphicks, some like a fish, a tree, a flower, a beast, and the like, which would read to us in a confused manner, being, as told us, a prayer to God. We showed them one of our books, which, when they had well viewed and turned over, they delivered us back again, requesting us to read therein, whereupon they gave good attention; yet they understood us no more than we did them." And eke Master Hamond, no less.

The martyr-church of Madagascar is a grander and purer outcome of England's Christianity than would have been any mere "plantation" after the model of others of Jacobean and Charles's days. May He who holds the "seven stars" in His right hand keep clear and high the lights of the golden candlestick which He has placed there!

ALEX. B. GROSART.

Blackburn.

The Leisure Hour, Mar. 27, 1876.



A MALAGASY ORDEAL.

A TRIBE in the southern part of Madagascar, called the Tatsimo, have, or had, a practice of the following kind to test the guilt of persons suspected of any crime: water having been previously boiled in a cooking pot or a *siny*, a piece of quartz, which is called *vato velona*, or 'living stone,' was dropped into the vessel. The accused person had to take this stone out of the boiling water, and if innocent, it was believed he could do so without injury or blistering the skin. Pieces of quartz, it may be remarked, were used in many of the old ceremonies, and seem to have been regarded with some superstitious reverence, as the name given to the stone would also imply.

Ed.

THE GHOSTS OF AMBONDROMBE LAID.

IT has often been a matter of speculation whether or not Ambondrombè, or Iaratsa (not Irátsy) as the Betsileo call it, has anything peculiar in its formation, which may have given some foundation for the reported lowing of cattle, crowing of cocks, firing of cannon, drilling of soldiers, etc., said to be heard by the people living near. In order to solve, if possible, this problem, and finding myself near it on one of my itinerating journeys, I made a slight detour to visit this famous and much-dreaded spot. Having arrived early in the afternoon at the foot, I had a little daylight to examine that side of the hill as far as I could without ascending, and to choose the direction I would take next day. On the following morning, after vainly attempting to bribe some Betsileo to accompany me and bring hatchets to cut a path to the top, I started with such of my bearers as were willing to follow me, and after three hours' hard work, cutting away the under-growth and creepers growing everywhere, we reached the summit.

I found that Iaratsa consists not of one bold, rocky, bare hill, as it appears at a distance, but of a large group of hills, some six or seven in number, with very deep gulleys between them. These gorges have a general north and south direction. The highest hill is that on the east, and each one to the west decreases in height. The northern end of the gorges or valleys is open, but at the south three hills or one large hill with three tops,—I could not tell which,—blocks up the southern end except at the south-west corner, which is open to the west. This peculiar arrangement of an isolated block of hills is, I think, the first cause of the strange sounds which are the origin of the superstitious fears connected with this place. The eastern hill is one of the highest, if not the highest, in Betsileo, and the wind, generally easterly, meeting this obstruction, rushes with furious force round the north end, and over the top into the three longitudinal valleys, out of which there is no outlet except the narrow mouth at the south-west end. In this way a species of natural trumpet is formed. And certainly while there I noticed that when there was scarcely a breath of wind in my camping-ground, there was often the roar as of a furious tempest going on above us. The hills are more thickly covered with forest than any other part I have seen in Madagascar, but I could discover nothing else, such as caves, etc., that by an echo could have given rise to the weird tales as told by the Rev. W. E. Cousins last year, and so fully believed in by the Betsileo. I quite think from what I heard that the wind is the great ghost raiser of Ambondrombè. GEORGE A. SHAW.

A VISIT TO AMBOHIMANGA IN THE TANALA COUNTRY.

IT had been often in my heart to visit the Tanala country, but stress of work at Ambositra and in its district, with other circumstances over which I had no control, delayed this visit until August this year.

The Betsiléo District Committee of the L. M. S. had deputed the Rev. W. Deans Cowan and myself to visit the Tanala, and to start, the one from Fianàrantsàa, the other from Ambositra, in order that the relative distances from these two places might be correctly ascertained, as well as the condition of the roads from the two places better known. I left Ambositra on a bitterly cold morning, August 8th, wrapped up as one might be supposed to be on a voyage of discovery to the North Pole, a cold driving rain making the journey in the exposed *filanjana* very uncomfortable, as well as endearing every chance gleam of sunshine which came and as rapidly departed, as if ashamed of the miserable day. One scarcely cares to tell how cold it can be in this exposed treeless country around Ambositra.

As the afternoon wore on the forest was reached, and at once every thing was changed. The contrast was in every way remarkable and deeply interesting. The cold and sterile-looking slopes were exchanged for dense forest, through which a narrow path, scarcely wide enough for two bearers abreast, led us by the side of a lake-like expanse of water; then by

small brawling streams; then by clear deep pools overshadowed by trees, such as trout love in the good old land we still call "home." The abundance of orchids suspended from the trees told of glorious wealth of floral beauty here in the summer season, but now there was scarcely a flower. One beautiful terrestrial orchid I found in full bloom, and caught sight of the pretty modest lobelia with its sweet sheen of light blue; but what most struck me of floral beauty was a splendid specimen of the natural order *Labiata*, the finest I ever saw. The flowers were large, of a deep blue colour, with all the characteristics of the order; the leaves heart-shaped, green above and purple below. I secured a few roots, but the bleak cold region about us here will not suit it, and it was only brought home to die.

By the evening of the first day I was at Ambôhimitômbô, a good-sized village on the crown of a high hill. A very comfortable and clean house of one room is set apart here for visitors; and as to describe it is to describe every house in the village, let it be done. It is a simple construction of bamboo, fixed upon short piles driven into the ground, about 14 ft. by 10 ft., having, I think, the distinction of being the largest house in the village. I have been under the impression hitherto that these houses were fixed upon piles, as in the Betsimisàraka country, to allow the torrents of rain to flow

off freely during the rainy season ; but I now think this is not the primary reason, as when a better style of house is affected, as at Ambohimanga, stout uprights of the almost imperishable wood called *ndto* are driven into the ground, and to these the planks forming the sides of the house are nailed, the floor of the house in such cases being on a level with, or lower than, the outside ground. So I suppose that the perishable nature of the strips of bamboo used for walls is the principal cause of their being raised above ground. Both kinds of houses have their advantages, but excepting that the bamboo house will sway in every breeze and tremble at every footstep, it is I think for cleanliness and coolness, and "sweetness and light," to be preferred to the stronger structure. These frail houses are generally very clean, and as we peeped into them, or stopped to eat our rice and fowl in one, or spread our bed at night and slept in them, we could but wish that the houses of the Betsileo, where so often the missionary in his journeys has to stay, were as "sweet and clean."

Pleasant too was the discovery that these simple forest people have, what the Betsileo lack, a friendly word of salutation. 'Finaritra,' pronounced by them, 'Filahatra' (may you be happy), was pleasant to hear, the response being a simple *é*. The old Tanala folk invariably change the *n* into the *l* sound when speaking.

The second day's journey was one of four hours only, but through dense forest. Of course the narrow path was wet, as it seems next to impossible, travel at what season you may through Malagasy forests, to find dry paths. We at last came

in sight of a pretty town on a spur of a high mountain, and here I stayed for the day, and held my first service in the Tanala country. Ivohimànitra is the name of this pretty village ; it has considerable clearings around, and it is said to be a cold and healthy neighbourhood. It is also distinctly affirmed that there is no fever here, a proof of this being that the Hova teacher, than whom no one scarcely could more dread the *tazo*, removes from Ambohimanga with his school during the rainy season. The houses are built upon terraces, and the one I occupied was brought up to a level with the terrace above by the extremely tall poles upon which it was fixed reaching from the terrace below. There is a large chapel here, and a considerable congregation can be gathered, especially in the rainy season. But the most beautiful part of the journey was to come, that between Ivohimànitra and Ambohimanga. It was a great descent, and the climate increasingly tropical. Great part of the country had evidently been cleared for cultivation for years past, and the forest left in clumps of trees of beautiful foliage. The graceful bamboo abounded everywhere, and ever and anon the river, which here flows on and past Ambohimanga until it joins the Mānanjāra, had to be forded. In this more open country the first tombs were seen, but only two, it not being the practice of the Tanala to erect such structures as so constantly meet one's gaze travelling in the Betsileo country. The dead amongst the Tanala are carried to the dense forest and buried amid the gloom of an almost impenetrable shade, where the stranger's foot may never tread.

The two tombs seen were respectively those destined as the last resting-places of the Tanala princess Iovana and the Lieut.-Governor. Here and there along the road and near the villages small square houses on high poles are seen. These are the *hóraka*, or *tráno-ambo*, i.e. rice-houses, where the season's store is laid up; the rice not being buried in pits, as in the Betsileo and in Imerina. The traveller's-tree appeared here, telling of a hot climate.

At 11:40 I was at the foot of the hill on which the forest capital is built, and sending on word of my approach, waited a few minutes. Presently we entered the town, and were met by some of the great men, who preceded us to the *rdva*, or enclosed space around the royal residence. Here a great throng awaited our coming, the most conspicuous for numbers and noise being the school children, who sang far more lustily than sweetly. I had scarcely had a most hearty reception from Iovana and her court when my friend Mr. Cowan arrived, having travelled from Fianarantsoa, to have a like hearty reception given him. Excluding stoppages I had travelled from Ambositra to Ambohimanga in a little less than sixteen hours; Mr. Cowan being a little longer in time from Andráina, the first Tanala town in his route, which town is a day's journey from Fianarantsoa. The road from Ambositra would seem also to be easier for journeying, and no inconvenience from rivers, only two of any note being crossed, and these forded easily.

One of the largest houses in the town was put at our disposal, and a very picturesque-looking house adjoining was kitchen and bearers' house. The interlacing of the

bamboo in black and brown of this house brings back to one's memory the pretty gable-ends of houses in and around Chester. Great hospitality was shewn us; and it was this hospitality which brought out some of the primitive and patriarchal habits of the people. As pigs seem unknown about Ambohimanga, a fact which adds not a little to the pleasantness of the town, meat is rarely eaten by the people; and it is only when Iovana or some great man kills an ox that the people get beef. One of the finest oxen from among the princess's herds was brought up, with how much noise and shouting I need not say, and when killed nearly the whole carcase brought and laid at our door. The situation was embarrassing, as no entreaties availed to get the pastors and teachers to take it away for themselves, leaving us the small quantity we needed; and it was only after taking an enormous quantity and consigning it to the care of our own men that any was taken by others. At planting time the Tanala kill oxen (as the Betsileo formerly did, only at reaping time); but what is killed, with a considerable quantity of *tdaka* (native rum), is laid upon altars in the fields as an offering to the spirits of their ancestors. As a liking for this fiery rum is not an attribute of departed spirits, so far as I can learn, I presume the offering is but a form, and the consumption by the offerers the reality.

These altar-stones upon which the offerings are made are a curiosity, and I have seen them nowhere else in Madagascar. One outside the forest was a perfect altar, upon which no tool had ever been lifted, and was about two and a half

feet high. Three stones (the tripod) were fixed firmly in the ground, and a large flat one covered these; the whole finding a back piece in a *vdto-tsangana* (large upright stone firmly fixed in the ground). Let me now say I give no science in this paper. I hope my worthy friend Mr. Cowan may also write, for by mutual arrangement the major part of the teaching, etc. devolved upon me, and he collected specimens of the fauna of the country and took observations. For this purpose he frequently left me, going to long distances around Ambohimanga.

There is no dense forest in the immediate neighbourhood of this place, as the system of cultivation pursued, viz. that of destroying the forest by fire and planting in the ashes, helps to clear the country.

The habits of the people are very simple. Rice is their one staple food; of crockery they are generally innocent, a large-leaved plant growing freely around them furnishing them with plates and dishes. Long bamboos are used for fetching water from the adjoining river, and also for storing it within doors. It was a pretty sight watching from a distance this water fetching. Girls are generally the water carriers, and one could see them from afar, and hear their merry shouts, as nearing the river, they would throw down their extemporised buckets and dash into the stream, seeming as much at home in the water as ducks.

But what did we do there? Most of us look at these visits from a view to us almost all absorbing, viz. from the missionary point, so I will hasten on. First however let me say that I took an excellent magic-lantern, the gift of friends

at Walthamstow. Dr. Livingstone said he never failed of getting a congregation if he carried with him tobacco and a magic-lantern. Of the attractive power of the former I cannot speak, but the latter was a success indeed; and I hope never to go to Ambohimanga without it. We first had a private exhibition at the lapa, where it was heartily enjoyed and the comic slides appreciated. But scenes from the New Testament are most interesting I think, and help to give a reality to what they have previously read of. An exhibition in the chapel was equally successful, and drew amazingly. I was extremely pleased with the first Sunday service. I have now been in several government towns in which I have conducted services, from Fènoarivo north to Imahazòny and Ikalamavòny south and west, but never where a service was so simply appropriate as this at Ambohimanga. I have been where it was not considered etiquette to go to church before the governor, and have consequently waited for him, when, preceded by sword and spear bearers, and treated to military honours as we passed along, we have passed through a crowd of the recently subjugated race to worship the Divine Being, too much regarded by the people as the Hova God. But here it was very different. At home with her own people there was no display of pomp and honour on the part of the Andriambavy; all went at the time suitable, and by the time Iovana, accompanied by her married daughters, arrived there were nearly 600 assembled. I will not describe the chapel, but only say that I, who have had to build mission house and model chapel at Ambositra,

and at my wits' end sometimes for wood, was nearly in danger of coveting as I gazed at the timber employed in building this forest church. Nothing special characterised the service; perhaps I was less annoyed by people going in and out than when at home.

What shall I say of the school? A lover of compulsory education would here see his system carried out to perfection; whether he would approve is another question. There is but one school in all Iovana's territory, and from distant towns, several days' journey from her capital, are children ordered up to learn. Bringing a bag of rice, they come, for so many must attend from every district; and when the food is exhausted, back they go for more. It is a weary affair for the children, and I am afraid by no means tends to heighten a love for learning; and what is more singular, the teacher, who is a Hova sent by the Palace Church in Antananarivo, having a great horror of the fever which appears at Ambohimanga during the rains, removes to Ivohimanitra during eight months of the year, and takes the children with him. I presume this school in the forest with its 210 children is about as unique as any in this country. This school was the scene of my labour every day, and I was very pleased with the quickness of the children to learn. The painful fact met me here as at almost everywhere where there is no English missionary, that even in the case of those who can read, scarcely any thing is apprehended and realized of the great truths the Bible teaches. I did all I could to meet this difficulty by Bible classes at my house for the more advanced, and by special instruction for the

few men known as preachers. The two pastors are intelligent men; how they learned to read evidences what men in earnest, even Malagasy, will do. One of them seems to have been taught years ago to read writing, and to write a little, by a Frenchman at Mananjara; and afterwards meeting with printed books compared the letters in the lesson-book with the written characters already known, and mastered well all the difficulties, teaching his companion. I may add that I found Iovana reading also, but under difficulties, as her spectacles wanted one glass, and the frame too was broken. My stock at Ambohitra has been drawn upon, to her delight, to meet her need. I mention this for the gratification of the friends at home who sent the glasses.

One other incident in regard to Iovana, and I must hasten to close. I was teaching in the chapel one afternoon surrounded by the preachers, when she appeared in our midst, and coming close to me said, "I beg permission to be absent." I was somewhat startled, as she was not one of my pupils. But planting-time was near, and she was leaving the town with a number of her people to be present at the forest burning or land clearing. Such being the custom I could do no other than graciously grant her "leave of absence" from her own capital for a few days. But she was soon back, and would not leave again, she said, while we remained. It may be observed that the major part of our efforts in the direction of teaching were confined to Ambohimanga, and for this reason: other churches exist but in name. Both Mr. Cowan and I came to the conclusion—and all we heard con-

firmed it, that excepting Andràina, the nearest Tanala church to Fianarantsoa, and sometimes supplied with preachers from that town, there are rarely services on Sunday, and no schools excepting at Ambohimanga. I presume that the services are continued at Ambohimanga when the teacher migrates to Ivohimanitra; but as a whole, the religious condition of the Tanala is one calculated to sadden at present, while there is so much of good as to excite hopefulness for the future. The total population under the rule of Iovana is, as far as we could ascertain, nearly correctly stated in Dr. Mullens's book.*

The migration of the people from town to their plantations, and the anxiety of the teacher to get away from the capital, as he sadly feared the approaching fever, together with pressing exigencies of home work, obliged us to start for home on Aug. 21st, amid a vast amount of leave taking, and kind attentions and presents. We had made strenuous efforts to get some pupils to accompany us, that they might get a good education and return to bless their people; but the love of home was too strong for them, and neither boy nor girl would leave. This somewhat disappointed us, but we must take the blessing to them again as early as possible. We indicated a plan by which four of their best men could be beneficial to their countrymen, and engaged to aid in supporting them if they would go out and settle in distant villages. The plan was much dis-

cussed and ultimately agreed to; but up to this date, October 20th, but little or nothing has been done by them. A resident missionary is their deep need, and could one be found he would have a hearty welcome. A house is guaranteed for him for residence during the cold (dry) season at Ambohimanga, and help promised towards building one for him at Ivohimanitra.

A different course was taken going home; a much longer route, occupying three days through a country abounding with morasses, through which it must be difficult or impossible to wade after heavy rains. Many bad places were spanned by trunks of trees; others, fifty or sixty yards in width, had to be got through as best we, or rather, our bearers, could. Some spots on the banks of the Maintinandro were of great beauty, reminding one of park scenery at home; but another neighbourhood will be long remembered for the difficulty of its ascent. We had left the tribe called Taiva, and were entering that of the Zafimaniry, when we had the mountain on which Ivohitràmbo is perched to climb. A sharp storm added to our difficulties, but the top of the rock on which part of the village is built was reached at last, and we experienced change of climate, change of residence, and a great change in the habits of the people.† The Zafimaniry are the great wood-cutters, and in appearance, mode of dressing hair, clothing, and house, resemble the Betsileo. They are by no means so clean as the Taiva, either personally

* It should however be remembered that Iovana is only one amongst a number of Tanala chieftains, and that the northernmost only of the forest tribes acknowledge her as their superior. See *South-east Madagascar*, pp. 69, 72.—Ed.

† See *South-east Madagascar*; pp. 70, 71.—Ed.

or in their dwellings, and the suspicious fearfulness (expressed by a word obsolete in Imerina *mdody*) so prevalent among the Betsileo was very apparent. With all our efforts only a very small congregation could be got together to hear the word of God, and we left them rather disappointed than otherwise. A somewhat difficult road and heavy work for the bearers brought us after two hours or-so to the open country, where, notwithstanding its bare and bleak appearance, there came with its keener

air a feeling of freedom and pleasurable excitement after the closeness and shady side of forest life. That same evening saw us both safely at Ambositra.

Of the good work done by Mr. Cowan in administering medicine, of his untiring energy in journeying to get good views of the country and take observations, of the absolute freedom with which I was left to work at that most dear to me, I must say nothing; I can only hope that he will speak for himself.

T. BROCKWAY.



THE VOAVOTAKA.

MR. Grainge, in the account of his visit to Mojanga, published in the ANNUAL for 1875 (pp. 12-35), mentions the *voavotaka* as being new to him, but "common in other parts near the coast." It grows very extensively in different parts of the country, but always, I believe, in sandy places, and near the shore. It is well known to travellers from the Capital to Tamatave; and the soft pulp of its fruit is frequently eaten, though only in small quantities, by the maromita, when passing through the district where it is found in a ripe state. I have heard it called 'apple-pie' by the Europeans on the coast, from its resemblance to this article of diet. The tree belongs to the *Strychnos* family of plants, natural order, Loganiaceæ, and I imagine is the same as, or at all events very closely allied to, the *S. nux-vomica*, or ratsbane, which abounds in sandy places on the Malabar and Coromandel coasts and Ceylon, as this does in the same kind of soil on the Malagasy coasts. Though the seeds are extremely poisonous, the pulp may be eaten with safety. I am not aware that the natives here understand the seeds to be poisonous, but they take care not to swallow them when eating the pulp in which they are imbedded. The following is a description of the true *S. nux-vomica*:—"It attains the size of a tree, but is short, crooked, and sometimes twelve feet in circumference, and flowering in the rainy season. The fruit is about the size and appearance of the orange, with a coriaceous reddish integument inclosing a mucilaginous pulp. This pulp may be eaten, but the seeds are poisonous." This is a fair description of the *voavotaka* also, and I have no doubt whatever of its being identical with the *S. nux-vomica*, though both the fruit and the tree appear to attain to a somewhat larger size here than in India and Ceylon.

R. TOY.

CARVING AND SCULPTURE, AND BURIAL MEMORIALS AMONGST THE BETSILEO.

TO those who have paid attention to the indigenous art developed amongst the uncivilized races of mankind, and are acquainted with the elaborate and varied ornamentation used by the Malayo-Polynesian tribes, there is something very surprising in the almost total absence of ornamental art amongst the Hovas and some of the other peoples inhabiting Madagascar. If we look at any illustrated book describing the inhabitants of the South Sea Islands, we shall find that every group, and sometimes every solitary island, has each its peculiar style of ornament, special to itself, and easily distinguishable from that of other groups or islands. Their canoes and paddles, clubs and spears, houses and beds, dishes and spoons, pipes and snuff-boxes, are all ornamented, sometimes most elaborately and beautifully; and this extends to their own persons, in the practice of tattooing, and in the patterns woven into the cloth or matting of their dresses, or stamped upon the bark cloth they procure from various trees. But we see hardly anything of all this in Imérina. It is true that many of the large stone tombs built of late years have some architectural pretensions, and decorative carving is employed on them, but the details are copied from drawings of European buildings, and can in no respect be considered as examples of indigenous art. I was therefore much interested in my recent journey to the south of Madagascar in company with Mr. Louis Street to discover that amongst the Betsileo there is a decided and special style of ornament, which is used in their houses, their tombs, and many of their household utensils, as spoons, gourds, dishes, etc.; and that a kind of tattooing is very common amongst them, in which some of the same ornamental details are also introduced. I had occasionally heard from missionaries who had lived in or visited the Betsileo country that there was a good deal of decorative carving in the southern province; and in the ANNUAL of last year (pp. 74, 75) Mr. Richardson made a slight reference to this in his paper on "Remarkable Burial Customs amongst the Betsileo." But no one, as far as I am aware, has yet described the character of this ornament, or the different varieties of tombs and burial memorials seen in the Betsileo country; and although my observations were only those made on a rapid journey through the

country on our way to the south-east coast, they may perhaps have some interest, and may lead those who are resident in Betsileo to give the subject that thorough investigation which it deserves.

I first noticed something new in the tombs in the tract of country between Isárandahy and Ambositra. Within two or three hours' journey from the latter place I observed that the upright stones placed near graves were not the rough undressed blocks or slabs common in Imerina, but were finely dressed and squared, and ornamented with carving. On the evening of one of the days of our stay at Ambositra, I walked out with Mr. Brockway to the top of the rising ground on the western slope of which the village is principally built. Here there is an old *amontana* tree, and a memorial to one of the early kings of the Betsileo. It is a piece of timber seven or eight inches square and about ten feet high, having pieces of wood projecting from a little below the top so as to form a kind of stage. Each face of the timber is elaborately carved with different patterns arranged in squares. Some of these are concentric circles, a large one in the centre with smaller ones filling up the angles; others have a circle with a number of little bosses in them; others have a kind of leaf ornament; and in others parallel lines are arranged in different directions. The narrow spaces dividing these squares from each other have in some cases an ornament like the Norman chevron or zigzag, and in others something similar to the Greek wave-like scroll. The whole erection with its ornamentation bears a strong resemblance to the old runic stones, or the memorial crosses in Ireland and parts of the Scottish Highlands. The north face of this memorial post is quite sharp and fresh, but the others are worn by the weather, and the carving is filled up with lichen. I was greatly interested with this carving, as being almost the first specimen I had seen of indigenous Malagasy art; and I greatly regretted having no appliances with me for taking a 'rubbing' or a 'squeeze.' Not very far from this memorial there were some others, consisting of two pairs of posts, each with a lintel, like a gateway, except that the opening was filled up by a large flat upright stone. These posts were carved much in the same style as the single one just described, but were not so massive, and were more weathered. The tops of the posts were carved into a shape somewhat resembling a vase. I then remembered that on Sunday morning we had passed a newly set up memorial stone carved in three large squares, with much the same kind of ornament as these posts had in wood.

On our journey from Ambositra to Fianarantsoa, at about two hours' distance from the former place, we passed a tomb by the road-side with a carved wooden post similar to those at Ambositra.

I got down and examined it; some of the carving was similar to what I had already seen, but there were other graceful forms which were new, and some of the compartments were like the English Union-jack. But it was on the following day, when passing over the elevated line of road between Zomà Nandihizana and Ambò-hinamboàrina, that I was most astonished and delighted by the profusion with which these carved memorials were scattered all along the road-side, as well as in all directions over the tract of country visible on either hand. Leaving an elevated valley, if one can so describe it, a long, nearly level hollow on high ground, with hills on either side not a mile apart, and gently curving round to the south-west,—we came out at last to an uninterrupted view, and in sight of a rounded green hill, about a quarter of a mile to the west of the road. This place is called Ikangára, and has a few houses and a chapel on the top. But between it and the road there was a large number of tombs and memorial posts, so we got down and went to inspect them. They were well worth a visit, as in a small space there were grouped together many different kinds of tombs and monuments, and wood carving in great variety. Within a short distance were some forty or fifty tombs, and on examining them there appeared to be the following kinds:—

(1) The largest tombs,—there were two of them,—were of small flat stones, built in a square of some twenty to twenty-five feet, and about five feet high. But around them was a railing of carved posts and rails, those at each corner with the vase-shaped top already described; these were connected by a transverse rail, and this again was supported on each of the four sides by upright posts which finished under the rail. All the upright timbers were carved in patterns like those seen at Ambositra and on the road the previous day.

(2) Another kind of tomb was formed by a square structure of small flat stones, four or five feet high, and perhaps a dozen feet square; but on the top was a square enclosure of four carved posts with the vase-shaped heads, connected by lintels, and with an intermediate upright. This structure was about four feet square, by seven or eight feet high, and in the centre was a single carved post.

(3) A third kind of monument was a massive block of granite, from eight to ten feet high, and from eighteen inches to two feet square, with carved posts at the four corners and touching them. On the top these were connected by carved cross pieces, and upon these the skulls of the bullocks killed at the funeral of the person the monument commemorated were placed. Many of these horned skulls remained in their places.

(4) Another kind of memorial was a massive square post of wood, about twenty feet high, and fifteen inches square, carved on all four sides from top to bottom. There were four or five of these enormous posts here. In one case there was a pair of them, as if to form a kind of gateway; two or three were split nearly all down their length by the action of the sun and weather.

(5) Still another kind was an oblong block of dressed granite, with an iron hoops round the top, in which were fixed a dozen or more pairs of slender iron horns. There were two of this kind of monument at this place, and we afterwards saw others on the road.

(6) Besides the foregoing there were numerous specimens of the smaller carved post such as we had already seen at Ambositra, with the vase-shaped head and a small open staging near the top, on which were fixed upright sharp-pointed pieces of wood. These were for placing the ox skulls upon.

Many of these memorials were sorely weathered and defaced, and others were falling, or had fallen and were rotting away. But there was a great variety of carving, and the patterns almost endless, and many of them were well worth preserving and carefully copying.

On the road-side, before we turned from the main path to look at Ikangara, were a number of the more simple tombs, of a kind that seem peculiar to the Betsileo. They consist of a plain square, almost a cube, of thin undressed stones laid very evenly. In some instances these had upright slabs at the corners and centres of the sides, so that they were not unlike Hova tombs, but the majority were of small stones only, laid horizontally. From the number of handsome tombs and memorials near this little town we judged that it must have been an important place in former days. We stayed some considerable time examining this ancient cemetery, and then proceeded on our way.

The mist cleared off, the sun shone out brightly, and it turned out a most delightful day. Our road lay along the top of a long ridge, with a valley on the west and an extensive plain on the east, with numerous hills, and old fortifications on their tops. Over the plain were dotted small villages and numberless green *vâlas*,—the homesteads of the Betsileo, enclosed in a circular and impenetrable fence of thorny mimosa (*tsi-afak' omby*). About a quarter of an hour after leaving Ikangara we came to an old fortification running along the crest of the ridge, and called Ianjânona-kely; a low stone rampart extended for a hundred yards or more along the hill, and there were many tombs. Indeed we were struck by the number of tombs and carved monuments on the road-side all the way to Ambohinamboarina. The most common form is the plain square tomb of

thin small undressed stones, and the upright *vátoldhy* or block of granite, from eighteen inches to two feet square, and eight to ten feet high. While the *tsangam-bàto* in Imerina are all of rough undressed slabs of blue rock, these in Betsileo are of fine grained hard white granite, in massive blocks, and dressed to a beautifully smooth face. They are often in couples, and in one instance, there were two stones, with an elaborately carved post between them. But the combinations of the different kinds of memorial were very numerous: there was something new every few yards; and all over the plain, near every little cluster of houses, we could see these white memorial stones.

South of the Matsiatra river and nearer Fianarantsoa, I noticed that there were very few of the upright square memorial stones compared with what we saw the previous day, and that there were no carved wood pillars at all. All the tombs, which hereabouts were very numerous, were the plain square or cube of undressed flat stones. The majority of these I was surprised to find were hollow, many having trees, *hàsina*, *fàno*, and others growing out of the middle, which has a circular opening, and overshadowing the whole tomb, a sight never seen in Imerina. From this it appears that the chamber in which the corpses are deposited does not project at all above the ground, as it does in Hova tombs; and I afterwards ascertained that this chamber is excavated at a considerable depth beneath the square pile of stones, which is therefore not a grave, but only marks the place of one far below the surface. I noticed also that there was in most cases a long low mound of earth extending from one side of the tomb to a distance of from thirty or forty to eighty feet and upwards. This it appears marks the line of a long tunnelled passage gradually descending from the surface to the deeply sunk burial chamber.

All through the country south of the 'desert' near Ivòtovòrona we were struck by the tattooing on the chest, neck, and arms of many of the people. In some cases there were figures of oxen, and in many an ornament like a floriated Greek cross; while the women have a kind of tattooed collar, which looks like deep lace work or vandyking.

I regretted that our journey being made chiefly for the purpose of seeing districts further south than Betsileo we were unable to visit some of the larger old Betsileo towns, such as Ifanjakàna, Nàndihizana, Ikálamavòny, and others, where I am told there is a great deal of the peculiar carving to be seen, not only in the tombs, but also in the dwelling houses and furniture. We did however see two specimens of this native art as used in building: first, just

before entering the Tanála country, and again, immediately on leaving the forest on our return home. The first example was at a village of 40 houses called Iválokiánja, about two hours south-east of Imáhazóny. Here we went into one of the houses in the village for our lunch; it was the largest house there, but was not so large as our tent (11 feet square), and the walls were only 5ft. 6in. high. The door was a small square aperture 1ft. 10in. wide by 2ft. 4in. high, and its threshold 2ft. 9in. from the ground. Close to it, at the end of the house, was another door or window, and opposite were two small openings about a foot and a half square. The hearth was opposite the door, and the bed-place in what is the window corner in Hova houses. In this house was the first example I had seen of decorative carving in Malagasy houses; the external faces of the main posts being carved with a simple but effective ornament of squares and diagonals. There was also other ornamentation much resembling the English Union-jack. The gables were filled in with a neat platted work of split bamboo. The majority of the houses in this and most of the Betsileo villages are only about ten or eleven feet long by eight or nine feet wide, and the walls from three to five feet high.

The other example we saw of carving used for house ornamentation was at a small cluster of half a dozen houses called Ifandriana, some three hours before reaching Isàndrandàhy on the way from Àmbòhimánja in the Tanala. The three centre posts of the timber house in which we stayed were all covered with carving of much the same character as that used in the memorial posts already described, but it was not quite so well executed. The nearly square window shutters had each a circular ornament carved upon them, much like the conventional representations of the sun, with rays proceeding from a centre.

One of the most perfect examples of the carved memorial post we saw the same day, in the morning, at the picturesquely situated village of Ivòhitrámbo. This place is perched like an eagle's nest on the summit of a lofty cone of rock, on the edge of the interior plateau, and overlooking the great forest, the country of the Tanala tribes, above which it towers about 2500 feet. This memorial was close to the village, and was very perfect, the carving very sharp, and the stage near the top, consisting of several pieces of wood crossing one another, in good preservation, with about thirty ox skulls and horns still in their places. I made a hasty sketch of one face of the post and its carving, which is reproduced in the accompanying lithograph, and will give a better idea of what these memorials are like, and the style of carving, than any mere verbal

description could do.* It may be added, that in many cases figures of oxen and men are carved in some of the panels or compartments of these memorial posts, but the ornament is chiefly conventional.

Before leaving the subject of Betsileo art it may be remarked that gourds, fives, tobacco boxes (a piece of finely-polished reed or bamboo), and other articles are often very tastefully ornamented with patterns incised on the smooth yellow surface, the lines being then filled in with black. These patterns consist of lines, zigzags, scrolls, and diaper grounds, often very artistically arranged.

As already remarked, our visit to the Betsileo was too short to allow of a thorough examination of these interesting examples of indigenous art. And not thinking of meeting with such specimens of carving I had not prepared myself beforehand with any appliances for taking drawings or rubbings from them. But I trust that this brief notice may induce our brethren in the south who are constantly seeing these objects to carefully examine and describe and copy the most characteristic examples. Indeed I have a promise from my friend Mr. Shaw that he will give special attention to this matter. Hardly anything but photography and the autotype process could adequately reproduce the many varieties of elaborate carving that are to be found; but still much might be done by a few careful measurements and sketches. Many of the finest specimens of carving in the memorial posts are being fast obliterated by the action of the weather; and if not secured within a few years the patterns carved upon them will soon be past recovery. And it is highly probable that the influence of foreigners will soon lead to the discontinuance of this primitive style both of memorial and of ornament. As examples of indigenous art it is therefore highly desirable that they should be copied as soon as possible.† Apart from their intrinsic interest these carvings may prove of value in shewing links of connection between the Betsileo and some of the Malayan races, and thus prove an aid to understanding more of the ethnology of the tribes living in Madagascar. The difference between the construction of tombs by the Betsileo, and those made by the Hovas, should also be described; and I hope that this subject will be treated as part of a paper on the Betsileo generally, which Mr. Shaw has kindly promised to furnish me with for the next number of the *ANNUAL*.

EDITOR.

* Through an unforeseen occurrence, we are unfortunately prevented from giving the illustration we hoped to have presented with this paper. It must be reserved for a future number.—ED.

† Perhaps it might be practicable to secure a few examples of the best carved pieces of timber themselves, and have them carefully deposited in some place of safety for reference and preservation.

DR. MULLENS AND THE POPULATION OF ANTANANARIVO.

DR. Mullens's general estimate of the average number of persons to a house in Madagascar is about five, but in the case of Mojangà he gives it as over seven. He gives no data, however, from which this average is derived. It will be noticed, too, that he writes in round numbers generally, but makes an exception in the case of Mojangà, where he says (p. 315, *Twelve Months in Madagascar*), The number of houses amounts to 1327. This is accounted for by the fact that the governor of Mojangà is his authority for the number of houses; and I cannot see why Dr. Mullens should accept this statement of the exact number of houses, but reject the governor's estimate of the population, which I am told by the Rev. C. Jukes, who accompanied Dr. Mullens on his visit to Mojangà, he states to be about 13,000. Taking it at 13,000 we have an average each house of $9\frac{1}{4}$; and this, I think, is much more likely to be correct than the average generally adopted by Dr. Mullens.

I am inclined to differ from the doctor as to the total population of Madagascar. I think he places it at far too low a figure; and while he correctly urges that all who have before himself estimated the population have simply been "guessing," I urge that he should include himself among the number who have guessed. If we look at Dr. Mullens's route, as laid down by himself, and remember that he

had no documents or data for verifying his conjectures as to the correctness of what he saw, his estimate of *what he did not see* cannot count for much more than a mere guess.

His remarks about the area of Antananarivo are misleading. He concludes that the houses of Antananarivo would cover about "one square mile." Had he remembered Mr. Cameron's plan of Antananarivo, published in the late Mr. Ellis's *Madagascar Revisited*, and which is based upon *actual survey*, he would not, I think, have fallen into that error. I ask my readers to adopt the simple expedient that I adopted in testing Dr. M.'s opinion, and they will see for themselves that Antananarivo (the inhabited parts) covers more than one square mile on Mr. Cameron's plan; and when we remember how the hill is terraced on every side, it will be readily admitted that the houses of Antananarivo cover much more space than Dr. Mullens thinks. I took a piece of paper, and cut it to the size of a square mile according to Mr. Cameron's scale; I then tried to cover Antananarivo by cutting up this slip of paper, but by economizing every little bit I had still to leave some inhabited parts uncovered, and, of course I left out of count the open spaces, simply trying to cover the parts shewn as having houses upon them.

This survey must have been

made by Mr. Cameron more than ten years ago, and, as Dr. Mullens says, Antananarivo has spread considerably since that time (vide p. 48, and other places in Dr. M.'s second chapter). Then look how thinly populated some parts were at the time of the survey. To take one part only, the south of Imahamàsina plain, at the foot of the hill Ambóhijànahàry, where Mr. Cameron places one small cluster of houses, I have this afternoon (Oct. 24, 1876) counted nearly 300 houses. Other parts have also greatly increased.

The estimate of population made by Dr. Davidson, and which Dr. Mullens accepts, was made somewhere about the time of Mr. Cameron's survey, and Dr. Davidson tells me that about 19,000 houses were counted. This will give about four to a house, and allows for no increase since that time. Dr. Davidson made no calculation as to the number of persons in a house, and it is upon this numbering of the houses by Dr. D. ten years ago, that Dr. M. bases his opinion that Antananarivo contains between seventy and eighty thousand souls.

I dissent from this opinion for the following reasons:—During my residence in Fianàrantsòà I had occasion one morning to go to a house before the occupiers had arisen. I knocked at the door, and before I could enter no less than twenty-three men and women came out; the house was of one story with a garret, and was about 12ft. square! I expressed my astonishment at so great a number coming out of one house, but I was assured that there was nothing wonderful in it. From that time I have been led to note the overcrowding of Malagasy houses, and had I not

positive evidence to the contrary I would accept Dr. Mullens's estimate.

On Thursday, Sept. 30th, 1875, a day when there was no government business in the Capital, and when many persons would be in the country digging their rice-grounds, etc., I took occasion to ask my students the question, "How many persons were there in the house in which you slept last night?" I wrote down one hundred replies, and out of these hundred houses I obtained an average of $8\frac{1}{2}$ per house. Among these youths and young men there are slaves and freemen, married and single, rich and poor, those still living with father and mother, and those having a house of their own.

I further asked, "What is the ordinary number who sleep in one house when you are at home, and you have no visitors?" and from one hundred replies I got an average of $9\frac{1}{2}$ per house. The lowest was two, the highest 30. I was assured by many that there are frequently over 40 persons sleeping in a house if there is government business being transacted. To test this I asked those to stand up who had over 30 at such times, and out of 60 in the room nine rose. All the rest said they had frequently over 20 in their houses, and a few had over 40 at such times.

To test my average I waited upon two of the city pastors and said, "I and another Vazaha do not agree as to the average number of persons who usually sleep in one house; what do you think is the number?" One said that from three to fifteen was the number in ordinary houses, "but in large houses there are many more." The other said, "From nine to twelve is the

average." In their houses the night before there were nine and fifteen respectively.

To get another estimate I went to my general school at Andohàlo, and out of 146 houses I obtained the following results. I wrote the answer in columns.

Column	Houses	Average
1	24	10
2	30	9½
3	29	8½
4	31	9½
5	32	7½

There were 146 houses, 1316 slept in them, giving an average of nine. Thus, I say that allowing for no increase in the number of houses since Dr. Davidson had

them counted, and taking eight only as the average, so as not to over estimate, we get $19,000 \times 8 = 152,000$; and after five and a half years' residence in Antananarivo, and two more years in Fianarantsoa, I am decidedly of opinion that Antananarivo has a population of 150,000 souls. I think it possible that there are over 200,000, judging from the great increase in the number of houses built since I first saw Antananarivo in 1869.

Until I see good reasons for changing my opinion, I must hold to the estimate I have made that the population of the capital of Madagascar is over 150,000 souls.

J. RICHARDSON.



MALAGASY BOATS.

IT is well known that the canoes in general use on the rivers of Madagascar, whether in the interior or on the coast, are made of a single piece of timber, and although they are often 40 feet long, and as much as four or five feet beam and depth, they are hollowed out from the trunk of a single tree. On the coast however the people make *built* boats; and on my journey in the south-east provinces I was much interested to see one of them for the first time. When staying at Ambàhy, a small custom-house station, I had to go over to service on the Sunday to the other side of the river, and had to sail in a boat of this kind, which is here called *sary*. I examined with interest the construction of the craft; it was about thirty feet long by eight feet beam, and easily carried fifty people. The planks, about eight inches broad, were *tied*, not nailed together, by twisted cord of *anivona* fibre, one of the toughest known vegetable substances, the holes being plugged with hard wood. The seat boards came right through the sides so as to stiffen the whole, for there were no ribs or framework. The seams were caulked with strips of bamboo, loops of which also formed the rowlocks for the large oars of European shape. The ends of the boat curved upwards considerably; and from its whole appearance it seemed likely to stand a heavy sea without danger. These boats are made for going to the shipping, for no canoe could live in the surf constantly rolling along these shores.

Ed.

THE INFLUENCE OF THE ARABS ON THE MALAGASY LANGUAGE:

AS A TEST OF THEIR CONTRIBUTION TO MALAGASY CIVILIZATION AND SUPERSTITION.

ANY one who has read a Malagasy *kabary* (public speech) of the right stamp cannot but have noticed that the speaker does not venture upon a discussion of the subject on which he is to speak, before he has properly *nanala-tsiny*, i.e. made an elaborate excuse for the liberty he is going to take in addressing such an assembly. As I am now—without having been at all able to give the time and care to the subject which I hoped to do when I promised to write on it—going to offer some remarks on two different foreign languages, written in a third, equally foreign to me, I feel very much inclined to follow the custom of the country where I live; and I will in fact at least so far imitate it as to ask the reader who may feel himself unpleasantly touched by some of my English constructions, etc., kindly to keep in mind that he has before him a *foreigner*, from whom he is not to expect an Englishman's English.

It is very curious indeed how inclined people always have been to bring Madagascar into some close connection with the Arabs, especially as to the customs and language of its inhabitants. As early as in the 13th century Marco Polo, who was probably the first European who got to know for certain the existence of an island of the name of Madagascar, states that "its inhabitants follow the laws and customs of Muhamed." In after times this and similar statements were often repeated, and even as late as in 1812 the venerable Dr. Vanderkemp wrote: "The Madagascar tongue it appears is a corruption of the Arabic."

There are two circumstances especially that seem to have misled many as to the supposed relationship of the Malagasy and the Arabic languages, viz. the Arabic characters with which the Malagasy was originally written (Dr. Vanderkemp states also that he had before him an Arabic catechism; manuscripts in Arabic from the south-east coast have been brought home to Europe; and even in Imerina some six or seven persons could write their language in Arabic before the arrival of the missionaries in 1820, which caused the introduction of the Roman alphabet), and the early commercial connections between Arabia and Madagascar, from which many inferred the probability, and some even the reality, of the Arabic language having been introduced into this country. And it must be admitted that the last argument seems to go far to make it probable that the original Malagasy language had been, if not superseded by the Arabic, at least to a great extent blended with Arabic words.

The influence of the Arabs here is very ancient. As early as in the eighth century they began trading on the east coast of Africa down to Mozambique. And their connection with these regions was not only a commercial one. Through long and vehement struggles in Arabia itself, several tribes, chiefly Émosaids, were driven away from their native country, and compelled to emigrate to east Africa and other distant parts of the globe. It is in itself very natural that having once proceeded as far as Mozambique they should venture to cross the Channel and come over to Madagascar; and the Arabic historian Masudi (10th century) tells us that they went over to the island Cambalu, which seems to be at any rate either Madagascar or one of the Comoro Islands. It is from this time too, or somewhat later, we have the tradition of the two brothers—Arabian or Persian princes—who came to the south-east coast of Madagascar and settled there, together with their companions and dependents, probably the very first germ of the history of the origin of the Antaimours and Zafiraminis in the same parts of Madagascar, tribes whose original connection with Arabic emigrants is pretty sure, although they seem now to have mingled with the other Malagasy to such an extent as to leave but few traces of their origin. (The statements of the different ancient Arabic writers as to the east African coast, as Masudi, 'The Chronicles of Kiloa,' Edrisi, Abul-Hassan, Jakut, Ben-Said, and others, have been mentioned, and the conclusions to be drawn from them as to early Arabic influence in Madagascar are shewn in the first vol. of my recently published Norwegian work, *Madagascar, Land and People* (Madagaskars Land og Folk, I Del; Christiania, 1876).)

But the influence of the Arabs on the Malagasy generally from this part of the country (the south-east coast) is very small, and scarcely goes beyond some few astrological and chronological terms. The more recent influence of Arabic on the language here does not come from that part of the country, but from the north-west coast, where the Arabs for a century at least, and probably longer, have settled as traders, and made Mojangà their chief place. From here they have introduced several useful things amongst the people, and along with the things, sometimes also their Arabic names. They have besides constantly communicated and cooperated with their friends and countrymen on the east African coast and the Comoro Islands. These are the Arabs who are generally known under the name of Talaotra, i.e. those from beyond the ocean. (Alaotra means amongst the Sakalavas, ocean, sea, and is possibly the Arabic Al-lutat, =lutam, and telatam,—the dashing of the waves, the ocean.)

Concluding from the historical relations between the Arabs and this country pointed out above one might easily suppose that the Arabic influence on the language would be much more prominent than it really is; and that is the very way in which many have been misled as to this matter. As will be seen by the instances I shall give, the introduced words are comparatively very few, and therefore far more significant by their *quality* than by their *quantity*. A good many of them besides are

in their way along the coast of Africa and have been subjected to many changes and

the chief Arabic words I have noticed in that I do not intend to treat them simply, as contributions to the Malagasy language, but as documents of the Arabic contribution to the Malagasy language. It is in this respect they have therefore try to classify and arrange them

ARABIC, AND COGNATE TERMS.

Arabic words a European is likely to notice in the days of the week, which even the slightest make one recognize immediately, and known as Arabic long ago. The names of

Modern Arabic.	Ancient Arabic.
El-âhad	Al-âhadu
El-etnèn	Al-itznâni
El-t'lâte	Atz-tzâlatzatù
El-ârba'e	Al-arbâ'atu
El-chamîs	Al-chamisu
El-dsûm'a	Al-dschum'atu
Es-sâbt	As-sâbtu

at glance that the form of the Arabic words is Malagasy, although it is less in these names of the Arabic words also found in Malagasy. Prof. Schlegel, whom there is no more competent authority on the subject, says that these changes may partly be traced to the fact that the Arabic words have not been solely occasioned by the Malagasy words by the natives here.

The first five days of the week are the numerals, the sixth of them being cardinals used as ordinals, the sixth is called Dschuma', i.e. 'congregation-day', has always been the holy day with the Arabs entered the Ka'aba in Mecca, and destroyed there. The name of the seventh day is the Sabbath, now introduced into the languages of the Malagasy. The numerals are essentially the same in all languages who knows Hebrew will easily recognize the Arabic article from the Malagasy; Alatsinainy=Heb. shenaim; Talata=Heb. shalosh; harden into t, as it is in the corres-

the case with the sound of ts instead of t in the word

ponding Chaldee form, thelatha; Alarobia=Heb. arba'a; and Alakami-sy=Heb. chamishah. Strange enough, the Malagasy have left out the Arabic article in two of the names (Talata and Zoma), but kept it in the rest.

The next branch of this class of introduced Arabic words is *the names of the months*. They too are easily seen to be Arabic by their form, but to identify them with the corresponding Arabic words is more difficult, and, in fact, puzzled me a good deal before I got to the bottom of the matter. The difficulty was this: I knew the Arabic names both of the lunar and of the solar months (the names of the latter are mostly like the Chaldean names, used in the later books of the Bible and also by Rabbinic writers too); and I also saw that the Malagasy names of the months were Arabic, and I found the meaning of the most of them, but they differed entirely from the Arabic names of the months. Why did not the Arabs, when introducing Arabic names here for the months of the year, introduce the very names which they themselves use? Through a learned friend I had the question put before Prof. Fleischer, who, being well versed in Arabic astronomy, saw at once that the words in question were the Arabic names of *the Constellations in the Zodiac*.

But how was it that the Arabs here transferred these names to the months? I should not have had any difficulty with the first question if I had at the time known what seems to help us very much to answer the second: I mean the information Flacourt (quoted by Ellis in his *History of Madagascar*) gives us. He states that the people on the south-east coast, where he lived, knew the names of the constellations of the Zodiac, and used them in connection with *divination*. He also gives a list of those names, which proves that they were the very same as those now used in the interior of the island as names of the months. I subjoin a list, giving first the names of the Malagasy months now used here in the interior; then the names of the constellations in the Zodiac as Flacourt found them in the neighbourhood of Fort Dauphin more than two centuries ago; and lastly, the true Arabic form with which they are to be identified:—

*Names of the
months in present
use in the interior
provinces.*

*Names of the Con-
stellations of the
Zodiac, according
to Flacourt.*

*Arabic identifications
of these words.*

1 Alahamady

Alahamali

Al-hamalu=*Aries* of the Zodiac.
(It seems to be the same word as the German Hammel, a wether. The more common word in Arabic for a ram generally is kebsh. The change of *l* into *d* is very common in Malagasy.)

2 Adaoro

Azoro

Atz - tzauro=*Taurus*. (Tzauro, in some Arabic-speaking provinces pronounced tauru, and in others toro, is=the Heb. shor, Chal. thor,

2	Adaoro	Azoro (<i>cont.</i>)	Syr. thauro. The Semitic word is identical with the Sanskrit sthuras, Gr. tauros, and Lat. taurus; Slav. and old Umbric, turo; Scand. Tyr; whilst in the Goth. stius, the old Germ. Stior, and the mod. Germ. Stier [Eng. steer], the more original Indo-Germanic form reappears.)
3	Adizaoza	Alizozo	Al-dsehauza'u = <i>Gemini</i>
4	Asorotany	Asorata	As-saratanu = <i>Cancer</i>
5	Alahasaty	Alaasade	Al-asadu = <i>Leo major</i>
6	Asombola	Asomboulo	As-sunbulu = <i>Spica in Virgo</i> , which it represents here.
7	Adimizana	Alimiza	Al-mizanu = <i>Libra</i> (=Heb. moz'-naim)
8	Alakarabo	Alacarabo	Al-aqrabu = <i>Scorpio</i> (=Heb. a'qrab)
9	Alakaosy	Alacossi	Al-qausu = arcus and <i>Sagittarius</i> (=Heb. goshet, and gashat)
10	Adijady	Alizadi	Al-dsehadiu = <i>Capricornus</i> , hoedus (Heb. gedi, a kid)
11	Adalo	Adalo	Ad-dalvu = <i>Aquarius</i> (properly =sītula, water-bucket)
12	Alohotsy	Alohotsi	Al-hutu = <i>Pisces</i>

As these Arabic words had their proper meaning amongst the people on the south-east coast, while that is not the case in the interior, I suppose they have originally been introduced there by the Arab emigrants, together with some knowledge of astrology, fatalism, and divination. As their descendants and proselytes went up to the interior and began to divulge the more practical part of their doctrine, they soon found that they could not teach for instance their *vintana* system (the destiny, especially as depending on lucky and unlucky days) without giving the people some idea of lucky and unlucky days. But the compilation of those days was to them so closely connected with the names of the constellations of the Zodiac, that they found they could not dispense with them. And as nobody knew anything about stars and constellations here in the interior, and the teachers themselves probably did not find themselves qualified to teach it, they thought it more easy to keep the names, but to transfer them to the lunar months, since the moon's appearance and course everybody here knew, and still knows. So it was, I think, that we here got month-names, which have no meaning as such, and cannot, in fact, have been introduced here at first hand by the Arabs themselves.

I mentioned above that I thought the *vintana*—the doctrine and the practice of divination—may also have been introduced here by the Arabs. The word *vintana* itself seems to be Arabic, and so does the *sikidy* or divination. *Vintana* is the destiny, especially as depending on time. To be born under a bad *vintana* is to be born on an *unlucky day*.

Now the Arabic *evan*, plur. *evinat*, means *time*, especially time viewed as fit or unfit for what is to take place in it, or seasonable. This comes very near to the Malagasy *vintana*.^{*} I would not however have ventured to draw any conclusion merely from this similarity of the two words, if the whole of the *vintana* doctrine—which it would be foreign to our object here to try to explain more minutely—did not depend so entirely on the computation of the lucky and unlucky days, which again proves so closely connected with the astrological nomenclature given above, the Arabic origin of which is evident.

Although it was a miserable fate to be born on an unlucky day, it could to a certain extent be remedied or counter-charmed by the *sikidy*. *Sikidy*, or, on the coast, *sikily*, has generally been translated 'divination'; but its meaning is a wider one, including also the whole practice of pointing out powerful counter-charms against almost every kind of evil, but especially those originating from a bad *vintana* or from witchcraft, the two supposed sources of nearly all misfortune in Madagascar. Now taking the form *sikily*, it looks pretty like the Arabic *sichr*; *r* is here frequently changed into *l*, and *l* into *d*. In fact the word *sichr* could not well appear here in any other form than either *sikiry*, or one of the two other forms actually now in use. The Arabic word is also pretty wide, including almost anything of a magic character, as charms, incantations, etc., and even legerdemain and jugglers' tricks of any kind. It seems to be akin to the Chal. *zekuru* and the Syr. *zakuro*, a soothsayer, an enchanter; probably also to the Gr. *zakoros*, a priest.

One of the most important businesses of the *mpisikidy* was to give people *ody*, charms or medicines against different kinds of evil. This word, I think, is the Arabic *adwia*, medicines (plur. of *davau* or *daud*). A certain kind of *ody* was called *mohara*; I dare not say I am sure that this is the Arabic *mehera*, medical skill; but I think it probable. At any rate the word is not originally a Malagasy one. The same applies to *mosavy*, evil doing, especially bewitchment. It seems to be from the Arabic root *sd'a*, maleficer, from which are derived *suva suv* (=Heb. *shaw*), *mesava*, etc.=evil and evil doing.

I cannot here enter into the particulars of the *sikidy*, but out of the three different tables of names that are necessary in the practise of it, the first one, containing 16 names, appears to be entirely Arabic, whilst in the two others Arabic names are mixed up with Malagasy ones. I have not yet however had time to examine the subject thoroughly, and even the words I have identified I could not well explain without going into the whole of the *sikidy* system, a task I must leave for the future.

We will return to the months. On the coast they have other names for the months, and even somewhat different names in different districts, and sometimes the same names are used in a different order. Such confusion does not take place in the interior, where the order of the months is exactly the same as the natural order of the corresponding con-

* The *fatum* itself is in Arabic called *manijat*; the portion allotted by it, *qisma*, and the predestination to it, *taqdir*.

stellations of the Zodiac, counted from west to east, beginning with Alahamady (=Aries) and ending with Alohotsy (=Pisces).

Amongst those names of months which are in use in the provinces, several seem to be partly Arabic too. Many of them begin with the syllable *Asar* : e.g. Asaramànitra,* Asaramànta, Asarabè, Asaramalmbo, Asaramàizina. This *asar*, or, as it is pronounced, *assar*, is evidently the Arab *as-sahr*, the month.

It is well known that the Malagasy here in the interior use the Arabic names taken from the constellations of the Zodiac, not only as names of the month, but also as names for the single days in each month, using four of those names for three successive days each, and the rest for two, always in the same order in which the constellation from which the names are taken follow one another in the Zodiac. Consequently two and sometimes three days in each month got the same name, and were then only distinguished from one another by epithets, as the *first* and *last*, or—if three—as the *first*, *middle*, and *last* of that name. For instance : in Alahamady, the first three days were all called Alahamady, and only distinguished by the epithets just pointed out. But in the south, according to Flacourt, they had *separate* names for all the days, besides these names common to two or three of them. Looking into his list of these names I soon detected that they were the Arabic names of some conspicuous stars belonging to that constellation from which the name they have in common is taken. I have not yet been able to identify all of them, but I think that if I had access to one of those old star-catalogues where the ancient Arabic names of stars are given I might find them. I subjoin a list of the whole, giving in parentheses the identifications I have made. For want of Greek type I must give the names of the stars by writing in Roman characters the full names of the Greek letters by which they are generally indicated.

Common names of the Days of the Month.

If we take for instance
Alahamady, the

- 1—3rd days are *all* called }
Alahamady (=Aries), }

4, 5th days are called Adao- }
ro (=Taurus), }
6, 7th days are called Adi- }
zaoza (=Gemini), }
8—10th days are called }
Asorotany (=Cancer), }

but singly { Asoratin (=As-sheratain, i.e.
beta and gamma Arietis),
Alaboutin (=Al-botein, i.e.
delta Arietis), Azouriza.
Adobora (=Aldebaran, i.e.
alpha Tauri), Alahacha.
Alahena (=gamma Gemini),
Azera.
Anasura (=As-surtan (?) i.e.
alpha Canc.), Atarafy, Ali-
zaba (=Aleaban=alpha
Canc.).

Separate names according to Flacourt.

* This one is even in Imerina used as a name for the Fandroana month (Alahamady).

Common names of the Days of the Month.	Separate names according to Flacourt.
11, 12th days are called Alahasaty (=Leo major).	{ but singly { Hazouboura (=Az-zubra, i.e. omikron Leon.), Assarafa.
13, 14th days are called, Asombola (=Spica in Virgine, here=Virgo),	" Alauna, Azimacha (=Azimech, i.e. alpha Virginis).
15—17th days are called Adimizana (=Libra),	" Aloucoufourout,* Azoubana (=Az-zaben, i.e. alpha Libræ), Alichilli.
18—20th days are called Alakarabo (=Scorpio),	" Acalabili, Asaula (=As-shaula, i.e. lambda Scorp.).
20, 21st days are called Alakaosy (=Sagittarius),	" Anaimou, Alibalado.
22—24th days are called Adijady (=Capricornus),	" Sodazabe (=Sa'd-dhabih=alpha Capr.), Sadaboulaga, Sadazoudi (=Sa'd-sheddi, i.e. delta Capr.).
25, 26th days are called Adalo (=Aquarius),	" Sadachabia (=Sadachbia, i.e. gamma Aqu.), Fara alimou cadimou.
27, 28th days are called Alohotsy (=Pisces),	" Fara alimoncarou, Baten Alohotsi, the belly of the fish;—what star in Pisces is here meant is not clear to me.

I have given all the forms, although I cannot identify them with the corresponding Arabic star names; probably some of my readers possessing a more complete star-catalogue may clear up what is left. The above will be sufficient to shew in what direction researches are to be undertaken.

If I had at my disposal a pretty complete history of astronomy (as for instance Delambre's well-known works on that subject), and could find out at what time the Arabs began giving constellations and stars their special names, I might from these facts also be able to draw some conclusions as to the time when the Arabic influence began to work its way here, and, along with it, when the introduction of these terms took place,—at least as to the *terminus ante quem* it could *not* have taken place. As it is, I only know that about the end of the 8th century the Arabs already began studying astronomy and translating Greek works on that subject, and consequently they can scarcely have introduced their astrology here earlier than the 9th century; probably it took place much later.

* Alakaforo—as it is now written—is still kept even here in the interior. The original meaning of the word seems to be the impious one, but its astronomical use I do not know.

2.—TERMS OF SALUTATION.

I have only noticed the well-known oriental *salām* (here, *salāma*), which is however not much in use as a salutation in the interior, but is used on the west coast. In Imerina it is kept more to its original meaning of *peace, safety, tranquillity, health.*

Far more common is *drahāba*, salute, welcome, and the words derived from it: *miarahāba*, to salute, bid one welcome, and *fiarahābāna*, salutation. The root is evidently the Arabic *rahāba*, to be wide and spacious, like the corresponding form *rachab* in Hebrew. "Mirhaban bika," i.e. *amplitudinem tibi* (scil., det Deus), is the most solemn form of salutation amongst the Arabs, especially when meeting a friend after long absence.

3.—DRESS AND BED.

The Arabs seem to have introduced the use of dress here. The word for putting on a dress is in Malagasy *mitāfy* (to dress), the root of which is a probably the Arabic *ataf*, akin to Heb. *ataf*, to cover with clothes, or, as reflexive verb, to wrap one's self in a cloth, which is exactly what the Malagasy do when they put on their native garment called *lamba*. This seems to be the Arabic *lebas* (the Malagasy like to insert an *m* before a *b* wherever they can, and the final *s* may easily have been dropped), a garment akin to the Heb. *lebush*.

As to the separate pieces of the dress, or the different kind of clothes, it does not seem that many of them have been introduced by the Arabs. Besides, the identification of them is very difficult, as they are changed a good deal as to their form, and sometimes also have got a different meaning from that originally attached to them. Thus, for instance, *hariry* here means white cotton cloth, while the corresponding Arabic word *harir* means silk. Probably there is a piece of history involved in the change, as it is likely enough that the Arabic traders who introduced it here recommended it by calling it silk. *Akōty* is certainly Arabic too. It is either *al-ketten*, linen, or more likely *al-gotn*, cotton, two words of cognate roots, the last of them being originally the very same as the English 'cotton,' and the first probably akin to the Greek *kithon* and the Heb. *kethoneth*, which also originally meant linen, yarn and web, then a kind of under garment or tunic made of that stuff. The Malagasy *sōga* (strong unbleached calico) seems also to be the Arabic *dschuk*, of about the same meaning.

The Arabs have also introduced here a kind of coarse silk and silk yarn, here called *sily*, probably the Arabic *silk*, i.e. thread, wire, generally, and especially silk thread. A kind of white calico is called *hamina*, which is the Arabic *kam*, calico. There are several other stuffs brought here by the Arabs in more recent times, as *sahāry*, *bārasāty*, *dabodāny*, *kiokidny*, *tsiampōnga*, *mdlabāry*, and others; but their names are not much in use yet, and will scarcely ever be more widely known, as the period of Arabic influence is over, and is superseded by that of Europeans. The *lamba*, mentioned above, was the chief article of dress in former times, and is still so out in the country; but in Antananarivo the wealthy

at least do not now '*mitafy lamba*,' but '*miakanjo*,' i.e. put on an *akanjo* (European dress). It is strange that although it is by European influence they have been induced to begin using this dress, the name seems to be Arabic. *Akanjo* appears to be *al-kiswa* or *al-kisa*, i.e. a vestment (root *kasa*, to put on a dress, akin to the Heb. *kasah*, to cover).

As to *single pieces* of the dress, *hamdama*, a turban, is at any rate the Arabic *amama* (ancient Arabic *imamatun*; in modern, the forms *emame*, *umama*, and *amama* are all in use), a turban; but it does not seem to have been much in use here. As to *kofia*, a cap, one might take it to be the Arabic *esqafia*, a nightcap; but as the word seems to be of more modern origin and is little known in the country, I think it is more likely to be the French *coiffe*, which is, after all, probably the same word.

Sadika (a cloth wrapped round the thighs)—of which *salika* is only a varied form—is the Arabic *dikka*, with the very common Malagasy prefix *sa* added to it, a word that has essentially the same meaning.

How far *lobaka*, shirt, is the Arabic *lebab*, garment, or *el-obaia* (plur. *obi*), a kind of jacket, I dare not say. *Kiraro*, shoes, and *kapa*, sandals, too I cannot find, although it is pretty sure they must have been introduced here first by the Arabs. *Saly*, a shawl, is the Arabic *shale*.

Farafara, root *fara*, a bed, is probably the Arabic *farsh* of the same meaning; and *kidoro*, a mattress, the Arabic *turrah*, a mattress, with the Malagasy prefix *ki*. More dubious is *bodofotsy*, a blanket;—it may be the last part of the Arabic *huram abiad*, a blanket with the addition of *fotsy*, white, which is exactly the translation of it.

4.—MONEY.

Neither the Africans nor the Malays who populated this island seem to have had any idea of money, which is of course exactly what was to be expected. But, on the other hand, money was in use here *before Europeans* brought it. On investigation, I have found that all the names of the larger units of money are Arabic, while the smaller ones seem to be Malagasy, at least partly. All money here less than a dollar is 'cut-money,' i.e. a dollar cut up in small pieces, which are then *weighed* when used as payment, just as the custom was amongst the Jews of old, and still is in some parts of the Orient.

A dollar (five-franc-piece) is here called *farantsa* or *aridry*, the last name being the most common and of the widest meaning, including both the coin of a dollar and a dollar's worth of cut-money, while the first one is only used of the five-franc-piece itself; from which circumstance I conclude that it has originated in the word *francs*, stamped on that coin, a name that has been introduced into modern Arabic too, probably in the same way. *Ariary* is without doubt the Spanish *real*, which the Arabs, who have adopted it, have made *ar-riyal* or *ar-rial*, adding their article. This last form must in Malagasy

be written *ariala* or *arialy*; but as this looked so very like a reduplication of the Malagasy root *ary*, and *l* here is so frequently changed into *r*, it was made *ariary*.*

The half of a dollar is called *lôso*. The Arabic *nusf*, a half, is in careless pronunciation often contracted to *nus*, and on the east African coast it occurs in the form *noso* as the name of half a dollar, which makes it all but certain that the Malagasy *loso* is the same word, although the change of *l* into *n* is not very often met with here.

A quarter of a dollar is called *kirôbo*, which is evidently the Arabic *rôba*, a quarter, with the addition of the Malagasy prefix *ki*. The *sikáry*, sixpence, I am not able to find in Arabic (if it is not the Spanish and Italian *scods* or *scudi*, also introduced into Arabic), although it does not seem to be an originally Malagasy word. The names of the smaller units appear to be native words.

The word for money is *vôla*, which is I think the Arabic *folus*, money, especially small money. *Takalo*, change, may be akin to the Arab *mitzgal*, weighed money, from *taqala* (often pronounced *takala*), and *shaqal*=Heb. *shaqal*, to weigh (Syr. and Arab. *thakal*), but it is not quite certain. But the Arabic *mizdnun*, a weight, is at any rate represented in the Malagasy *mizana*, money scales,—a word that reappears in a month name too: Adimizana=Al-mizana, corresponding to *Libra* in the Zodiac, as I have already shown.

5.—MUSICAL INSTRUMENTS.

The word *miozika* itself may be the Arabic *musiqā*, music, but as it does not seem to be an old word here, it is more likely that it is the English *music*, introduced here when Radama I. got a band of military musicians from Mauritius. But the names of nearly all the musical instruments in use here before the arrival of Europeans are certainly Arabic. Only the drum (*ampônga*, or in old times, *hazolahy*), and the native guitar (*valiha*), and probably also the *lokanga*,—a very simple stringed instrument,—are most likely originally Malagasy. *Anjomâra* (clarinet) is clearly the Arabic *az-zamâra*, a kind of clarinet. *Sobâba*, a flute, is the Arabic *shubâba*, a flute. *Bogina*, a bugle, is provincial and seldom heard; it seems to be the Arabic *boug*, of the same meaning. Probably from the same root and nearly of the same meaning is also the provincial Malagasy *bokâra*. *Kitsantsona* (a corruption of this is *kipantsona*), a cymbal, is the Arabic *tsandsh*, a cymbal, with the prefix *ki*. *Sôdina*, a kind of pipe, is on the coast called *antsôdy* and *antsôly*, which last form brings it very near to the Arabic *al-tsôlu* (=Al-metsolu) a pipe. As *antsody* and *antsoly* are evidently the same as *sodina*, they prove its Arabic origin by keeping the *an*, a form in which the Arabic article often occurs in words introduced into the Malagasy.

* N.B. The French dollar or five-franc-piece is among the Arabs often called *Ar-rial* Franza, i.e. the French dollar. This may be the origin of the two names *farantse* and *ariary* in Malagasy.

Shells were much in use here as musical instruments under the name of *kàrana*, *kàrany*, *akòra* or *ankòra*, *ankàrana* or *akàrana*=Arabic *al-kirana*=chelys. Several species of it are named, as *antseva*, *ankòra* (= *akòra*), *anjombona*, and *angarôha* (= *angarôa*), which all seem to be Arabic, as they begin with a syllable (*an-*) which here usually represents the Arabic article.

6.—TERMS REFERRING TO BOOKS AND WRITING.

I mentioned above that the Arabs introduced writing here. But as the knowledge they diffused did not go far, the marks it has left on the language are few. Amongst these is *tàratasy*, which is used both of paper and books; although in the last meaning it is already partly, and will soon be entirely, superseded by *bôky*, the English 'book,' now getting into use. It is still universally kept for *paper*, which is also its original meaning, as it is evidently the Arabic *qartas*, paper, which is also in use on the East African coast. Either this word itself is originally the Greek and Latin *charta*, or a derivative of the same root as the Hebrew *cheret*, a writing stylus (the root in Semitic is *charat*, *charatz*, *garat*, etc., and probably akin to the Greek *charasso*, German *krazen*, and English *scratch* and *grate*, etc.); it is difficult to decide and does not concern us much here.

Sôratra, writing, is also Arabic. It occurs in Malay too in the form *surat* and *sulat*; but there too it is the introduced Arabic *surat*, which does not exactly mean writing, but a row, series, line,—then a chapter of the Koran. That this word, and not the more correct *kitâb*, was used for writing both here and amongst the Malays is most likely owing to the fact that the first and probably the only written book the Arabs brought was certainly the Koran with its 'surât' (chapters).

Lôko, sealing-wax, is the Arabic *lukk* (akin to the Latin and English *lac*, and the Danish and Norwegian *lak*, which means sealing-wax). In Malagasy *lôko* is also used in the sense of *dye* and *paint*, which reminds one of the Arabic *lokke* or *lekke*, stain, blot.

Sôry, picture, image, map, is, I think, the Arabic *tsura* or *zura*, form, image, drawing; from which also the Malagasy *sôra*, form, figure, seems to be derived.

7.—MISCELLANEOUS WORDS, PROBABLY THE SAME IN MALAGASY AND ARABIC, SOME OF THEM ALSO AKIN TO INDO-EUROPEAN WORDS OR ROOTS.

In the last case, of course, this similarity does not prove that such words are of Arabic origin, or introduced here by the Arabs. I should like to carry the classification further, but for want of time, I must abstain from it, and content myself with adding a list of such Arabic words as I have occasionally met with in Malagasy, making some observations on a few of them, as I go on. The words I have already given under the different heads above I do not repeat here.

Malagasy.

Arabic, etc.

Aba and *baba*, father. (Does not occur in the interior.)

Ar. (or amongst children, *baba*) *ab*, pl. *abā*; Chal. *abba*; in the Zulu-country, *baba*; Turkish, *baba*; Malay *pa* and *bapa*. In Indo-European the same root *ba* or *pa* (= to preserve) is sometimes doubled (Gr. *pappas*=*papa*) or changed into *fa* or *va*. Adding *d* or *t* it gives birth to the forms *pater*, father, *Fader* (Norw.), *Vater* (Germ.), *padar* (Persian), etc.

Abily, a servant, a slave (a term also used in connection with the *sikidy*).

Ar. *abid* and *ibād* (=Heb. *ebed*), a servant, a slave.

Ada, father, and with kind of reduplication *dāda*; the last form only is in use in Ime-rina.

Ar. *vadda*, to love; cf. the Eng. *dad* and *daddy*; Hindoo, *dada*, in the same sense. It is probably an onomatopoeicon.

Ady, hostility, war.

Ar. *adava*, hostility (root *ada*, to go beyond one's boundaries, to invade).

Aina, life, soul; root *ai*; verb, *miaina*, to live, to breathe.

Ar. *haia*; Heb. *chiaah*, life. Cf. Gr. *ao*, to breathe, which seems to be the chief meaning in all these words, and in many others of the same group.

Alaovalo, for ever, everlasting. According to Malagasy etymology it would mean "take eight," which would give no sense.

Ar. *Al-āvalu*, the first, the beginning. It seems to have been introduced as an intended designation of the *eternity a parte ante*, but then, by a misunderstanding by the natives, referred to the *eternity a parte post*, of which it is now exclusively used. This would be only the very reverse of the very common (until recently) misuse of *mandrakizay* for *eternity a parte ante* (as in the phrase: 'Hatramy ny mandrakizay ka hatramy ny mandrakizay'), although it can properly only be referred to *eternity a parte post*.

Ambiasy, a diviner, a soothsayer, sage, etc. In the different provinces the form is varied into *ambiasa*, *amasy*, *omasy*, and *moasy*. The form *omasy* has led some to think that it was a contraction of *olo-masina*, a holy person. But the truth is, I think, that the variation of form tends to prove that the word is a foreign one, like *ambiroa*, which has almost the same variation.

Ar. *anbia*, pl. of *nabi* (= Heb. *nabi*) prophet.

Malagasy.

Ambiroa, *amiroy*, *arimoy*,
ombiroa, a spirit.

Ando, dew.

Angamenavava, a camel.

Angano, a tale, often including a song or ditty.

Araka, spirits, brandy (not used in the interior).

Asa, work, labour.

Bàrabàra, hoarse-voiced.

Bakoly, a bowl, a cup; often used for crockery in general.

Daka, kicking.

Dina, a fine.

Dia, purity, brightness.

Dia, light (?) obsolete; *diavolana*, moonlight.

Dinta, leech.

Doria, for ever, often reduplicated: *Doria doria*, for ever and ever.

Dovy and odovy, an enemy; a term used mostly in the *sikidy*, but occurring also in old sayings elsewhere.

Arabic, etc.

Ar. *ar-ruh*, or, as it must be pronounced in the Malagasy language, *airoha*, *alaroa* or *aliroa*. It is impossible to find any probable etymology for this word in Malagasy; and the varying forms of it point to foreign origin too.

Ar. *an-naad*, dew.

Ar. *al-gamel* (or *gemal*); or, with the original soft sound of the *g*, *al-dschemala*. This *al-gamel* was the more easily turned into *angamenavava*, as this both was a well known native word, and seemed suitable enough as a name for such a ghostly creature as the camel no doubt appeared to be to the natives. (*Angamenavava* means a red-mouthed ghost, and is the native name for a lampyris or glow-worm.)

Ar. *al-gina* (pl. *al-gani*) a song, a ditty.

Ar. *araq*, brandy. It may be the Fr. *arack* as well, which is essentially the same word.

Heb. *asah*, work, labour (probably an accidental similarity).

Ar. *barbar*, to grumble, to mutter. Cf. Gr. *barbaros*, a barbarian, which has originally the same meaning.

Ar. *bouqal*, a tankard, probably the kind of crockery the Arabs first introduced here.

Ar. *daqqa*, to strike, pound, knock. (Probably only accidental similarity.)

Ar. *daina*, debt.

Ar. *zaha*, luxit, splenduit; Heb. and Chal. *ziv*, splendour; Sansk. root *div* and *dio*, luxit, splenduit, from which is the Lat. *divus* and *deus* as well as *Jupiter* (*Jovis*) and the Gr. *Zeus* (*Dios*), *dialos*=*deelos* and *delos*, bright. Also the Angels. *tiv*; Goth. *tius* (cf. the Eng. Tuesday); old Norweg. *tyr* (pl. *tivar*, gods), and old Germ. *Zio* is the same word.

=? Ar. *dut*, leech. (More common is *alaga*, a leech.)

Ar. *dauro*, house, circle, period; like the Heb. *dor*, which has originally the same meaning, but is also used for eternity, especially when repeated (*dor-dor*, or *dor-va-dor*).

Ar. *aduwa*, enemy (from *ada*, to overrun); *adàwa* and *adavàn*, hostility.

Malagasy.

Arabic, etc.

Fara, children, (a collective) progeny.

Ar. *fark*, pulus (= *furâr*). Cf. the Heb. *par*, a calf, a young bull; Germ. *farr*. Cf. also the Heb. *bar*, son, and the whole group of words from the same root (as *parah*=*barah*; Sansk. *bhri* [Zend. *bara*]; Gr. *phero*; Lat. *fero*=Eng. *bear*, etc.).

Feo, voice, sound; reduplicated and contracted it becomes to *breathe*, and spoken words; *mifafa*, to bespeak, *mifofofoso*, to blow.

Ar. *fa'a*, blow, breath; and *fuh*, *fi*, *fah*, *fom*, all=Heb. *peh*, mouth. Cf. Gr. *phemi*, *phasko*, and Lat. *fari*.

Gadra, a fetter.

Ar. *qaid*, a fetter, especially=*compes*, which agrees well with the Malagasy use of *gada*. The root is *qâd*, *compedibus* constrinxit. Cf. Heb. *gid*, a sinew.

Garâraka, and *gororoana*, gurgling.

Ar. *gargara*, gargle. Cf. Gr. *gargareion*; Lat. *gurgus*; and the Sansk. root *gar*, to devour, and *gargaras*, a whirl, whirlpool. Of such onomatopoeitica several may be found, but they are generally very similar in many languages.

Gidro, a lemur.

Ar. *gird*, an ape.

Hakiho, elbow.

Ar. *ukis*, elbow.

Ima, mother.

Ar. *immun* (= *umm* and *omm*; Heb. *em*), mother. Heb. *ariri*, alone, solitary (probably an accidental similarity).

Irery, alone, solitary.

? Ar. *jamadan*, portmanteau. (Cf. *zoraba*, a bag.)

Jamora, portmanteau.

Ar. *jamous*, buffalo.

Jamoka, old name for *omby*, ox, cattle.

Ar. *siradsh*, a hand-lamp.

Jiro, the Malagasy lamp.

Kabary, a public speech, an official notification.

Ar. *kabar*, news, and notification; *kabara*, indicavit, renunciavit.

Kalo, a song, a sound.

Ar. *qaul*, utterance, speech, a saying.

Kary, a cat, especially a black one.

Ar. *chirra*, a cat (obsolete).

Karama, wages.

=? Ar. *garâma*, obligation, debt.

Kiala=*kiady*, a charm for protecting and keeping off evils.

Ar. *kayal*, a ghost, a phantom, a fantastic shadow.

Kibo, belly.

Ar. *qiba*, echinus, ventriculus (= Heb. *qebah*). Ar. *kinzir*, pig. This might however be the Fr. *cochon*, a pig.

Kisoa, pig.

=? Ar. *qartas*, cartouch.

Kotra, cartouch.

Ar. *la*; Chal. *la*; Heb. *lo*, not.

La, a root expressing negation (as in *mandâ*, deny).

La, *leh*, *rah*, are roots that signify movement: going, streaming, flowing, etc.; *alêha*, going; *lâlana*, road (Malay. *lala*, to go, to pass; Jav. *lâlana*, to travel);

Ar. *râha*, go away; Heb. *arach*, go, travel, and perhaps=*barach* (Ar. and Heb.), to run away, fly. Cf. the Sansk. *rah* to go, and *ric*, to proceed, *wrig*, to go away. Cf. also the Gr. *rheo*, to flow (Sansk. *eru*), and the Lat. *riuns*, and the Eng.

Malagasy.

ria, flowing; *irahina*, being sent. Cf. words as *riaka*, stream; and *riatra*, *rifatra*, *ridana*, which all mean to run away.

Maty, die, and dead. The form *fāty* is treated as the root of it, probably because of a misunderstanding analogy. Still cf. what is said below about the possibility of *fa*, *fader*, *fata*, being the primary form of this root.

Marary, sick (a root, *rary*, from which it could be derived).

Ngidy, bitterness.

Ngoso, an oath.

Ondry, prov. *aondry*.

Osy, goat.

Parasy, a flea.

Pilipily, pepper; obsolete now, as the *poavitra* (Fr. *poivre*) has superseded it.

Rojo, a kind of rice.

Saoka, chin.

Sandry, arm.

Sambo, ship.

Sara, a fare, toll.

Sahala, alike, equal.

Sola, bald.

Sora, form, figure, used mostly on the west, almost like *sary* in Imerina.

Solika, oil.

Tarehy, countenance, appearance; almost a synonym with the *sora* above.

Trosa, debt.

Arabic, etc.

river; Slav. *reka*=river. Cf. also the Chald. *rehat*, to run.

Ar. *matha*; Heb. *muth*; Syr. *mith*; Copt. *mou* (=maut); Eth. *mith*. How far the Indo-European root *mri* is a cognate one is doubtful. In Pali as well as in the Malay it occurs in the form *mati*, and I have found it in more than a dozen Polynesian dialects, varying in form, as *mati*, *mate* (very frequent), *make*, *emath*, *emith*, etc. If E. Meyer (*Wurzelwörterbuch*, s. v.) is right in making *fada* and *fata* the original root of the Semitic *matha*, we may find it in Africa as well (Zulu, *fa*, to die).

Ar. *marda* and *marid*, sick (a *d* is in Malagasy easily interchanged with an *l*, and this again with *r*).

Chal. *gida*, absinthium (wormwood, and figuratively, bitterness). (Also accidental, I think.)

Ar. *qasen*, an oath.

= ? Ar. *ad-dan*, sheep.

Ar. *anze* (=maz); Heb. *ez*; Syr. *ezo*, goat.

Heb. *parosh*; Ar. *borgitz* or *bargatz*. (The root *par*, *far*, *fal*, is probably the very same that we have both in the Lat. *pulex* and the Eng. *flea*.)

Ar. *fulful*, pepper.

Ar. *rozz*, rice.

Ar. *dzakon*, chin.

Ar. *zend*, arm (especially the bone of the forearm).

? Ar. *shovan*, a fleet (pl. of *shauna*, a ship, especially a man-of-war).

Ar. *adschara*, to pay wages, to pay a fare.

= ? Ar. *sahala*, plain, level.

Ar. *tsola*, a bald part.

Ar. *tsoura*, form, figure. This *tsoura* has given birth both to *sary* and *sora*.

Ar. (Himyarith) *saleth*, oil.

? Heb. *march*, sight, aspect.

Ar. *garz* (cf. the change of *q* into *t* in *taratasy*=Ar. *qartas*), debt.

Malagasy.

Arabic, etc.

Tsofa, a saw.

Ar. *saif* or *sef*, a sword.

Vazo, a beloved one, and a love-song, a carol.

Ar. *vadoda*, to love; *vadadu*, *vuddu*, love.

Vary, rice.

Ar. *bor* or *bur*, a kind of wheat. Cf. Heb. *bar*, corn, and the cognate Sansk. root *bhar*, to bear (fruit) akin to the Heb. *para*, to bear fruit (*peri*, fruit). Cf. also the Gr. *pyros* (wheat) and the Lat. *far*, *farina*, *frumentum*, *fertilis*, etc, which seem to be of the same root; so also the Welsh *bara* (barley), bread.

Vorika, bewitched.

Ar. *raqa*, to enchant, bewitch; *rage*, enchanter.

Many more Arabic words might no doubt be found in the Malagasy, especially in the provinces; but I have not time to look for them at present. Several of those I have given may be doubtful too. Perhaps I may at another time find an opportunity for supplementing this list.

Finally, I have to ask the reader's forbearance as to my transliteration of the Arabic words, as I am quite unaccustomed to write them with Roman characters, and dare not, therefore even *hope* to have done it in an unobjectionable manner. The *Nunnation*, or *Thanwin*, as the Arabs call it (i.e. the termination *nun* of Arabic nouns in the nominative case) has generally been left out, especially in words regarded as *modern* Arabic.

I wish that some one would in a similar manner treat of the introduced *English* and *French* words in the Malagasy. This would, of course, be a comparatively easy task, as it concerns languages we all are to some extent familiar with, but the work might nevertheless prove both interesting and useful, especially as a preliminary for the Malagasy-English Dictionary now preparing.

L. DAHLE.

TANALA CUSTOMS, SUPERSTITIONS, AND BELIEFS.

[THE following information has been obtained by Dr. A. Davidson from some of the Tanala people belonging to Ivôhitrosa, a village situated in a deep valley at the head of the Matitanana river, and at the edge of the high table-land of south-eastern Betsiléo. For further particulars of the place and people of Ivohitrosa, see the Editor's pamphlet entitled *South-East Madagascar*, pp. 11-19. Dr. Davidson has put the information into the Hova dialect, and this again has been kindly translated into English by the Rev. J. Richardson.]

IVOHITROSA is about five days' journey from the town of Ambôhipéno, which is not many miles from the mouth of the Matitanana river. The people are of the same race as the Ikôngo, who are further north, and those of Ivôhibé, to the south. The princes (*andriana*) at Ivohibe come from the tribe called Záfimanélo; but those of Ivohitrosa and Ikongo are of the race called Záfirambo. They are subdivided very much into classes and ranks, and it is said that [the ancestors of] these princes came from across the ocean, they were not natives of Madagascar. These are the names and classes of those princes who came from across the seas:—

Firambo was the father of all the princes called Zafirambo; *Monia* was the father of the Zafimonia; *Manélo* was the father of the Zafimanelo; *Mahazo* gave birth to the Antisambo; and all those (tribes) have different dwelling-places,—they are princes—and they do not account themselves natives of Madagascar (*tsy mba manana tanin-drazana any*). *Vátolambo* is the name of the place to which their ancestors returned; it is not very far from Máhanôro, and it is said they have set up a stone image of a hog in the land to which they went.

In their way of eating they may be divided into two classes: From the boundaries of Rianány* going northwards they eat with leaves (*misotro ravina*); and going southwards they eat with wooden spoons (*misotro hazo*). The Zafimanelo lock their doors when they eat, and no one hardly ever sees them [eating]. The inhabitants are again divided into two classes: the princes mentioned above, and the general body of the people; the Hovas† are further divided into many classes. It is not known whence they came, but they say (*ataony*) that they are the real natives (*tompon-tany*). The princes

* A river which is one of the tributaries of the Matitanana. ED.

† I suppose this means the general body again. J. R.

and the Hovas can intermarry, but if a princess married to a Hova gives birth to children, the children are accounted Hovas; if a prince marries a Hova woman the children are accounted princes; further, if a princess marries a Hova, the husband cannot divorce her, but she may divorce her husband.

If a Hova man violates the wife of a ruling prince, and cannot pay the fine, which is eight oxen, or something of about the same price, he and his relations, except the children of his brothers, become the slaves of the prince; but the prince may choose anything he likes to be given up to him as a fine. Should he even kill the adulterer, it is accounted as no crime; such as become slaves for this offence are called *Môrisaha*. Should a Hova man violate the wife of any of the prince's relations, he must pay a fine of four oxen; and failing to pay he becomes the slave of the prince. The name given to such as become slaves for failure to pay this fine are called *zazafôtsy*.

CIRCUMCISION. If the child of a reigning prince, or the child of his relations, when being circumcised should relieve nature during the ceremony, the child by that act loses caste; and it is henceforth no longer a prince, but a 'child of the knife' (*zanak' antsy*). There is no [such] law about the Hovas.

In former times, on the circumcision of a young prince, the people had to be assembled, and a clever spearman (*fanalolahy*) was appointed to carry the child to the place of circumcision; and there was another (*fanalolahy*) who hid himself somewhere about, and when the one carrying the child just emerged from the house, this one hurled a spear at him (carrying the child). If he was struck and yet the child was unhurt, the child was said to lose caste (*zasa lâtsaka*), and be no longer a prince. If the man and the child were both struck, and both killed, nothing was thought further about it. Should both the man and the child escape unhurt it was a proof that the child was a prince.

Just before the time of circumcision the mother of the child had to fast from several things. She was not allowed to eat on her bed; she was not allowed to eat while walking; she could not take the child to '*mivalana*;' she was forbidden to eat preserved (dried) meat (*kitosa*); she refrained from eating in secret; and the meat of an ox that had died naturally was forbidden too. Should she be guilty of disregarding any of the above tabooed things, she made her child lose caste. The doctors or diviners (*ômbiâsy*) perform the ceremony, and they use a curved knife; some wash the wound with milk.

GIVING BIRTH TO CHILDREN. The giving birth is called 'living'

(*velona*). When the cord separates from the child it is thrown away in the fields, if the child of a Hova; but in the cases of the princes, having no ancestral lands, the cord from their children is thrown into the river Mâtitanana. Should the child be too long in coming, the mother is made to eat some dry leaves that the wind has blown from the trees. After giving birth to a child the mother bathes in warm water, she is put to bed again, and a large fire is lighted near to her to make her very warm. The wives of the princes are sometimes as long as three months after confinement before they leave their houses. Both at these times, and at the circumcision, many oxen are killed by those who have them; and those who have none are content with drinking spirits and firing off guns.

THE SICK. When a prince is ill they say he is rather warm (*mafânafâna*), and such people as have oxen bring according to their means and give them to him. These oxen are taken into the town and killed for the benefit of the inhabitants. No Hova can enter into a house in which a sick prince is lying. His councillors (*ny léhibè*) assemble in another house, along with the doctor (*ombiasy*), and they there 'work the oracle' (*misikidy*). If the doctor has any medicine to send to the prince it must be taken by some one else, for he cannot enter the house.

THE TANGENA. There are three or four ways of trying by the ordeal of the *tangena* such as are accused of being guilty of some crime, but against whom there is only circumstantial evidence.

(1) *Tangén-Janahary*. The judges heat some water in a pot, and as the water begins to boil, some stones are slung in the water, so as not to touch the bottom of the pot. When this is done the accused person is ordered to take the stone out of the pot, putting his hand under the stone, and bringing it out lying in the palm of the hand; he must then put the stone into cold water.* The person is carefully watched until the next day; and should his hand not blister he is declared innocent. Yet if the accused himself should be the first to declare his hand unblistered he is accounted guilty, and if accused of stealing he must pay the stipulated fine. The hand not blistering, and the accused having waited for others to declare him innocent, his accuser or accusers must give him one slave, and he is set free.

(2) *Kodeo*. The accused is set upon a rice mortar (*laona*) and he is made to mutter (*ampiemonemoniny*). A man then approaches holding a large stick, with which he thrice strikes the earth,

* I find that this fact has been already given on p. 36 from another source; I had not then seen the MS. of this paper, but it is a confirmation of the truth of this statement. ED.

and thrice cuts his hair and throws it to God (*atsipiny amin' Andriamanitra*), and calls out to the Creator three times, saying, "Listen, O Creator! if this person is really guilty, let him be as an ox who butts an ant-hill; let not his guilt be visited upon the many; let not his guilt rest upon the town; let it not harm his wife, but himself alone; if he did it, let him die, and let him be purged and be sick! If he is innocent, let him be well in presence of the many, let him mix with the many before God, and let him become grey in the kingdom of the prince and his councillors." Should the person be guilty, it is said that he at once begins to tremble, to be purged, and to vomit; and some of them, although they may not die as they sit there [do not escape, for] the lightning, it is said, soon strikes their houses. If his judges see that he trembles, but they wish to spare his life, they sprinkle water upon him, and pray thus, "It is a cheat, O God, for he has done wrong, he is guilty, we beg for his heart, his life, his eyes, his mouth, his feet, the soles of his feet, the palms of his hands, the hair of his head, and all the parts of his body." Those parts that are not thus freed are looked upon as bad. Should the person be innocent he is sprinkled with *ranombolafotsy** to make him well.

(3) *Tangem-boddy*. The person suspected of wrong-doing is taken to a river in which there are many crocodiles (*voay*). The people are assembled there. A man stands behind the accused, and strikes the water thrice, addressing the crocodiles as follows: "Listen, ye crocodiles, the head (mouth) of this water goes up (opposes the current), the source of this water goes down; the upper part is like the Creator [has the power of the Creator], and the water itself is like you crocodiles. He is given up by the king's land, and if he has done wrong, let the current come up, let the current go down, and eat him up. If he be innocent, let him be well and happy (*ho tsara ho soa*), luck to (his) children, the many and the king. The king does not deliver him up without cause, nor does he kill for nothing, it is your command, ye crocodiles, that kills him, for it is not mine, says the king. I did not take him in the act of doing wrong, for he is only suspected and so accused." He is then made to swim across the river and back again, and if he successfully accomplish this, and is not hurt by the crocodiles, then his accusers are fined four oxen; the swimmer gets two, the king one, and the councillors one.

Thieves and secret murderers and adulterers who are not caught in the act, but simply accused, are subjected to the foregoing ordeal; but murderers caught in the act are killed on the spot, and thieves

* Water in which silver rings have been allowed to stand.

are made to pay twice the value of the theft, which fine goes to the king and his councillors.

BURIAL, ETC. The corpse of a Hova of importance is kept for a month. His head is shewn (*aseho*) for three days, he is covered with a red cloth (*lamba mène*), some silver is put in his mouth, and rings upon his hands, but none are put on his feet, that being reserved for the kings. When this is done he is put in his coffin, and a month is passed in watching. Suet is burnt by the watchers, to keep down the stench. When the corpse is taken out for burial, some men carry it in front, while some others keep shooting guns before them, and the women follow behind, and the king behind them. In the rear of the procession there are other men with guns who answer the fire of those in front. On the firing of the guns, the corpse bearers scream out, and this is kept up until they arrive at the grave. A man then stands up and cries out, saying, "This is what you get, but you must not follow after his progeny, his grandchildren, his brothers; this is the one you have got." The guns are again fired, but no one screams. A piece of the cloth is cut, and some one is ordered to cut the left side of the bottom of the bier, and it is thrown away near the grave.

The corpse of a king is buried on the day of his death; his death is not published abroad, some guns are broken and put along with the corpse. An image (of the king) is then made; it is covered with cloth, and hung up in the east corner [of the house]. The heads of his wife and children are shaved. After six weeks, this image is thrown into the river, and the same customs are followed on this occasion as described above on the burial of a Hova. Every ox in the kingdom that bellows [then] is killed for the benefit of those who are burying the image.

The corpse is buried in a wooden house in the forest; the coffin is made of 'nato' wood [a tree, the bark of which makes a red dye]. The lid is roof-shaped, and two horns are placed straddle-wise on each side. When this bier rots, a new one is made (*ardifitra*), and a new cloth is substituted; and all the kings of one dynasty are buried in one house, but each has his own coffin. They put no fat on the grave as was the custom formerly in Imerina.

They think the dead visit them in their dreams, and before a person dies they say that one of their ancestors comes from the dead to fetch him.

If the people are in tents, and some person of importance dies, the king makes a speech before the time of his funeral; and after the departure of the king, a person is sent from the king's house who speaks as follows:—"The word (*entso*) is yonder, the

word (*entso*) is the king's. If any fight, or twist and turn [to break or hurt] hands, or break each other's heads, or knock out each other's teeth, or pluck out each other's hair, or hate each other, or violate each other's wives, or say, 'I will shew my guilt here, for the master is dead, that all may see it,' then that person or persons is bewitching the dead, says the king." The grave is in the forest, and is made like a room, whose sides and top are stones, and in which is a door by which to enter in at any future burial.

When the corpse has been buried, and the king has ordered the son of the dead to take the father's place, this son with his wife comes from his own house, and some women and men follow behind; the women sing, and the men fire off their guns six times. The son, his wife, the procession, and those carrying their goods go three times round the house of the dead before entering to take possession. The son then kills some oxen, the meat is divided into lots, and then cooked for the whole company to eat. Then the king in the presence of the people makes a proclamation to the son who is thus taking his father's place, saying, "Behold, you are taking your father's place, and do all that your father has done before you, and do good to his wife, his children, his younger brothers, his relations; let your government of the people be well, alter not, change not, for you will carry the word of the king and the people.eat and be full, eat all that people eat, love the relations of the dead, love his children, *for if the king must die, much more the people,** for it is the Creator who makes us die. Respect the old people, for it was the command of God that killed your father."

THEIR DIFFERENT KINDS OF GODS. The greatest is called Zànahàry; Andrianáboábo is next; and the third, son of the second, is called Andrianìnginìngina; then comes Bodisy, son of Zanahary; then Andriamànitra, brother of Zanahary. Bodisy is said to be the man-slayer on the earth, and Andrianìnginìngina the giver of life; these two are sworn foes. Andriamanitra, Zanahary, and Andrianaboabo are the supreme judges in the tangena ordeals, and they discriminate between the innocent and the guilty. They are also said to see in the darkness as well as in the light. All these gods (who all go under the name of Zanahary) are each thought to have a golden bed (*trano vola*, lit. 'money bed') in which they dwell, but no one knows the name of these beds. They are said to be above the heavens that we see.

* *Tamy ny mpanjaka ny faty romandroro.* "Raha Iahidama sy Andrianampoinimerina aza maty, mainka fa ny olona." This is said to be the meaning of the phrase.

The sun and the moon are said to go over one side of the heavens, and there is a hole at each side, like a gateway. They come out of one of these holes when the bolt has been withdrawn [by Zanahary], they traverse the heavens that all the earth may see them, and enter the other hole on the west. When they have entered at the west, they climb up *above* the heavens, and come out again from the hole on the east.

The wind is said to be the breath of life (*fofon-aina*) of the dead going up to heaven, since because they cannot forsake the earth they blow about here.

They call the stars '*vasia*.' The Pleiades, which in Imerina are called 'the little ones fighting over the rice-mortar,' are called by the Tanala '*vasia* fighting over the rice-mortar.' The belt of Orion, which in Imerina is called 'three to a *refy*' (two yards), is called by the Tanala 'two to a *refy*.'

THE KINGS OF IKONGO. The following are the different kings who have reigned at Ikongo: Andriamamòhitrarivo, Andriamanélirafy, Andriantsimamàla, Andriamandáoarivo, Andriamánitra, Andrianòrona, Imahéry, Imárovahòaka, Imánambóndro.

SUDDEN DEATH. *Fòlamànta* (broken unripe) is the name they give to sudden death, and such deaths are ascribed to witchcraft. Should they be unable to find the person who has bewitched the dead, nothing further is done. The doctor or diviner, however, is fetched, and he consults his oracle according to his custom. When this is done, he gets some black sand, and he makes the grains of sand exceedingly small that some may have a mark. He gathers up those he has not broken up, and puts them with those that are marked, wrapping them up and placing them on the head of the corpse; he then speaks, saying, "He who is caught carrying a cloth (*kitamby* or *lamba*) within a month is mine." They think that the black sand placed on the head of the corpse will make the person who bewitched him to go about naked. Should such an one be seen or be caught performing witchcraft during the month he is killed.

THE DOCTORS OR DIVINERS. Any one may exercise this craft, whether prince, Hova, slave, man, or woman, if they can shew themselves acquainted with (*mahay*) the customs. Some of the diviners work the oracle (*misikidy*) and others look at the little stars (*ana-kintana*) that are said be visible about three o'clock in the morning in the eastern sky, and from which they foretell any calamity that may be hanging over any person or town. They also know from them who will die and who will live; and before the time of their death comes they are able to give them something

to ward it off and make them live longer. These 'star-gazers' are the chiefs of the diviners. Some others look into a glass, or a white plate, and they say they see there what will make people ill, and give medicine to ward off the calamity. Some of them divine by means of good and bad birds, according to their notes, or the way they take in flying, and they profess to know whether they bring good or evil. They look upon the kite as being a bird of much evil omen. Should its dung fall upon the head of any one, he is watched as one sure to die; the people mourn for him, and kill oxen to ward off the impending death. Some of them do their cures by giving medicine. The diviners in the Taimoro district are said to have a large book, and on looking into this book they are able to foretell what will kill any one and what will ward off death. Others, again, are said to be able to forward a too slow confinement; some throw a small empty basket (*tanty*) above the house, and if that is useless, they rub a pumpkin up and down on the stomach, and others wet a cane and rub it all over the body of the woman.

GHOSTS. The '*ameroy*,' or '*amboroa*,' or '*fahasivy*' (the ninth). The ghost or spirit of the dead is called 'the ninth,' but '*ameroy*' can be used of the spirit of the living, as in the case of those who do not flourish upon their food [thin persons]. The '*matoatod*' and 'the ninth' are one and the same. Ghosts sometimes appear (to persons) in dreams, and counsel their relations. Sometimes they beg for oxen with long humps (*trafo*), and at other times they beg for white rice. If they beg for oxen, an ox is taken outside the house, and water is thrown over it. The people then cry out to the Creator (*Zanahary*) three times with a long O (*mikô*), saying, "Yours, god, is finished, and we will kill an ox to 'the ninth'." The ox is then killed; the entrails, dung, blood, etc. are buried, so as not to be eaten by dogs.

When the meat is cooked, they proceed to cook rice. When that also is ready, it is put upon a winnowing-pan. Then some one cries out (*mikô*) three times to the Creator, saying, "We beg for his heart, we beg for (his) children and the women, that which will benefit our children, and our fathers, and the mass of the people, from you, O gods. Come before us to do us good and benefit us, that the danger may not come, that the locusts may not come, that loss may not come, that the hail may not come, that the wind may not come, etc. etc.; let the rice ripen, let the manioc ripen, the sweet-potatoes; that (our) enemies may not come, that we may dwell at ease in the land with you, gods." When that is done, they rest a little, and then send the gods home; and this is how they do it: they say "Go home to your golden beds, ye gods, to do us good here, to benefit us here." The food is then turned over three times.

They then invite 'the ninth' to eat, and this is how they do it : "Behold yours, for you have been seen in a dream, to do us good and benefit us ; follow us not, (follow not) our children, our wives ; eat of the ox with a long hump." They then send 'the ninth' home, they utter the name of its tomb, but they do not sent it away to the golden bed.

THE FANDROANA (*the Annual feast*), called *Tsiangeha*, or *Tsiangai-ka*. ('The houses close together do not invite one another to eat,' is the meaning of the name.) The people do not bathe, as in Imerina, but there is an unlucky month called Faosa. No one works in that month, no one changes his place of abode, or goes about. If any one happens to be in the fields when the month comes in, there he remains. Almost all children born in that month are buried alive in the distant forest ; but should the father and mother determine to let one live they must fetch the diviner. The diviner makes up an offering to avert evil. The child is placed in a winnowing-pan, he gets some *ariandro* (an herb), and some grass, and a worn-out spade, some *voafivè* (an herb), an axe, and some *fantsikála* (an herb), etc. These he fastens to the father's spear, which he places in the ground. He takes a little of each of the above-mentioned herbs, etc., and puts the compound into the water in the winnowing-pan in which the child is placed. The child is then bathed in this water.

When the bath is ended, the diviner speaks as follows : "The worn-out spade to the grandchild ; may it (the child) not despoil its father, may it not despoil its mother, may it not despoil the children ; let it be good." This puts an end to the child's evil days, and the father gets the spear to put away all evil. The child then joins its father and mother ; its evil days are averted, and the water and the other things are buried, for they account them evil.

MERMAIDS (*Andriambavirano*). This is the name given to some one who lives in the water. She is said to be white, and her hair is green and long. It is only in deep water, in which there are many long weeds, that she is to be seen ; she possesses water-cattle with long hair ; and these oxen also live in the water. The people think there is land below the land in which they live, but they do not profess to know any thing about it.

THE COVENANT BETWEEN THE GODS AND MEN. When God made men in the beginning He asked them "Which would you like best, the dead moon, or a dead banana tree." The people consulted together and chose the dead banana, and this, it is said, is why they made choice of it : When the moon dies, they said, the heavens and the earth die, and it is the same moon that appears again [each month]. And so the people chose to be like the dead banana.

The God therefore said, "I will plant you as bananas, and let it not trouble you whether I fetch you ripe or unripe; and, again, even those in your wombs I may fetch." The people agreed to that. They think it better to die, if their children succeed them, than to die and live again.

In translating the above I have tried to keep as near as possible to the original, but I did not always find it easy, and I have sometimes put the original words in brackets where two meanings could be put to a word, or where the English is obscure; and have put in square brackets the words I have occasionally introduced.

J. RICHARDSON.

THE FILAO TREE.

DR. MULLENS, in his description of his journey along the coast from Tamatave, on his visit to Madagascar in 1873-4, speaks of "sloping banks crowned with fir trees" (p. 31), giving the idea that the common fir tree grows freely in Madagascar, which is certainly not the case. Some years ago an attempt was made to introduce the fir, but it turned out a complete failure, and I am not aware that a single fir tree is to be found in the country. From the preceding page in the Doctor's book, it is clear that he is referring to the *filao* tree, which he calls "a fir tree closely resembling the casuarina," and which, he says, grows well in Bengal, where it is known as the 'Sumatra fir.' The truth is, however, that the *filao* not merely resembles, but undoubtedly is, the casuarina, or beef-wood tree, and is called in the Malagasy Dictionary the *casuarina equisetifolia*, which I believe is perfectly correct. Its general resemblance to the fir is quite sufficient to account for its being popularly called in Bengal the Sumatra fir. Its wood, however, is very different from the fir, and is placed by botanists in the natural order Amentaceæ. The Casuarina are generally considered as peculiar to Australia, part of Asia, and the Polynesian islands. The *filao*, however, is undoubtedly indigenous to Madagascar, and flourishes in various parts of the country, though always, I believe, within extremely short distances from the sea-shore.

R. TOR.

ROUGH SKETCHES OF A JOURNEY TO THE IBARA.

THE country of the Ibara has hitherto been a matter of speculation merely, both to the missionary and the traveller. Many guesses have been made in the endeavour to determine the population, and even its position on the best maps of the country proves that no accurate knowledge had been obtained in reference to this extensive province. The fact of the people being only nominally subject to the Hova power, and very little communication existing between the Bara people and the provinces to the north of them, has contributed to render them, not only an unknown people, but also a feared race. Added to this, the country has the character of being very unhealthy, as far as the Malagasy fever is concerned; and the people of being very quarrelsome. The first is probably true, as the country nearest to the Betsileo lies to the west of one of the highest ranges of hills in the south of Madagascar, and the villages, unlike the Betsileo, are built in the plain, often only slightly above the level of the rice-fields and marshes, and not on the summits of the hills. As for the latter point, the number of reported quarrels among them, involving civil war, which have reached the ears of the missionaries, would seem to bear out the character. But it appears each chief has absolute power in his own territory, and although certain

chiefs have a titular supremacy over several others, yet they appear seldom or never to be appealed to in case of a quarrel; and to quote from the speech of one of the principal chiefs in the eastern Ibara:—"Our gun and our spear are our court of justice.* These disturbances in the eastern portion of the province are easily quelled on the appearance of a few Hova soldiers sent from Fianarantsoa; but in the western (and probably the most populous) province, the Hova armies have met with a stout resistance.

The London Missionary Society has for the last five years spoken of Ambôhimandrôso as a good station from which to work the Ibara, but until this year (1876) no white man having penetrated beyond the Tsi-âfa-balala, nothing has been done; and the want of information has been the means of inducing the missionaries to accept the prevalent idea that the people were very numerous, warlike, and savage, and that the country was wild, almost impenetrable, and deadly. A short time since some Betsileo carpenters were ordered to Ihôsy to rebuild the rôva, or spiked stockade surrounding the garrison houses. After they had done all they could by way of bribing their overseers, and making offers to other men to take their places, they took farewell of their wives and families, friends and neighbours, as though they were going to a certain grave;

* "Ny basinay eko ny lefonay ro Avara-drovanay."

the fever being ready to take off all left from the spears of the wild Ibara.

To clear away this state of uncertainty the Rev. J. Riordan and myself were requested by the Committee in Fianarantsoa to make a journey of discovery, with a view to ascertain the number and character of the people, and also to determine the character of the country, and the position of the towns, etc.

The following extracts (which were written at the end of each day's journey) will help to shew what we saw and how we fared.

Wednesday, April 27th. Leaving Ambohimandroso we started across the broad plain of Tsi-énim-parihy, leaving Imàroparàsy and Iàritsèna on our right, and crossing the Mánambòlo about four miles from Ambohimandroso. This river is a tributary of the Mánana-tánana, rising in a hill south of Beánana and to the east of the great waterfall, and joining the Manana-tanana south of Iaritsena and north of Manámpy. Having passed through this very broad and fertile valley, abounding in rice-fields and the plant (*batry*) grown for the rearing of the silk-worm, we began to ascend the gorge in the high hills at the S. W. corner of the plain.

Here we were able to get several valuable bearings, by means of which to connect that portion of the country already surveyed with the unknown tract to the south lying before us. The country through which we travelled the remainder of the day, differed in no respect from the Betsileo to the north; no trees, long grass gradually turning brown, boulders, and bare-topped hills. Several fine peaks were opened up in the course of the afternoon, some of them among

the highest in Betsileo. Late in the evening, after crossing a rather high pass between two hills, the scenery almost instantly changed. Instead of the desolate appearance which this part of the country bears in the winter months, we came to a broad valley enclosed with high hills on every side, and through which several small streams meandered to the west, the banks being lined with bushes and large trees, making a pleasant relief to the usual sameness of this tropical (?) country. We stayed the night at Ankazombato, a village of thirteen houses standing at the foot and to the south of a high bald rock, rising quite 600 feet nearly perpendicularly on the south side, and called Tsi-àfa-balála ('not to be climbed by grasshoppers'). In the Prime Minister's speech to the Ibara chiefs, when addressing them at Fianarantsoa at the time of the Queen's visit, he spoke of them as those 'living to the south of Tsi-àfa-balála.' So that politically this can legitimately be called the northern boundary of the Ibara country. In point of fact the inhabitants of the villages in this valley (Ambátomainty and Ankazombato) are mixed Ibara and Betsileo, the majority however being Betsileo. The S.E. trade-wind blows with terrific force through the gorge formed by the perpendicular side of Tsi-àfa-balála and the hill opposite. So fierce was it that we had the greatest difficulty in keeping up the tent during the night. Before six o'clock next morning I had half-a-dozen people from this and the neighbouring village seeking medicine, a good supply of which we had fortunately brought with us.

We were on the march again soon after seven o'clock, and wound

along a deep valley between some very high hills, among them being Kipesèha and Ivàravàrana, high peaks that can be seen from Fianarantsoa. At about ten o'clock we crossed another pass in a spur of the great central range, and came into a valley noted for its strange looking sentinels. At every point except that by which we had entered the valley, rocks and mountain peaks, some of them of most fantastic shapes, rose to a height varying from 300 or 400 feet to 1300 feet above the plain. Strange to say, although scarcely any flowers except a few struggling orchids on the rocks are to be seen, these high peaks form aerial nests for bees. From many of the crevices and fissures in the very summit of Ivaravàrana, the natives procure honey, and the wax with which they decorate (?) their hair. The chief, if not the only, town in this valley is one at the foot of a rounded boulder-topped hill, Itsàranôro. At the base of this hill is a small wood in which are a few houses, but which boasted of a large population in the time of Ranavàlona I. During her reign a captain of the Hova soldiery brought his men here and besieged the place, and not being able to storm it, sat down at the east of the wood and starved them. But instead of surrendering the people preferred to die of starvation, which determination they carried out with Spartan stoicism. So that when Ramiándrivòla (15 honours) entered the village there was nothing in it alive—every human being and animal was dead. Even now the holes in the rocks are full of human bones. In the time of Radàma II. the present occupiers gave in their submission to the Hova government, and built the existing village of

twelve houses. Small as it is however it boasts a king and a judge. We sent word from a distance that we intended to come and visit the king, and then entered, having first instructed those men who were carrying luggage on their shoulders at each end of a stick to so join their bundles that they could enter the village with it on their heads; as we had previously heard that it was *fady* (tabooed) to enter their town with *éntana* slung on the shoulder of one man. This custom came from their ancestors, but why it was, or from what cause first established as a rule, no one could tell us. Having surmounted this difficulty we entered, and were received by the king with the usual formalities and questions relating to the Queen, Prime Minister, and governor,—to which we returned suitable replies; we then told him the object of our coming among them, saying we hoped he would do what he could to advance the cause of education and Christianity among his people, to which he seemed very readily to agree. Notwithstanding that nearly all the men were away he prepared a very good feast for us, consisting of manioc, rice, fowls, pumpkins, and sugar-cane, which our men fully appreciated.

Thursday night we stayed at Iki-vály, a village of twelve houses, forming one enormous cattle-pen, the animals evidently being allowed to use the whole of the village, with the exception of the inside of the houses. So that the cleanest spot we could find to pitch the tent, without going outside the village into the tall spiked grass, was nothing better than a level dunghill. All the evening we were visited with all kinds of creeping things,

not to mention the numberless mosquitoes that buzzed about and preyed upon us till we could scarcely endure ourselves. In the morning we were visited by the sick folk, who received such medicine and help as we were able to give. One woman wanted some medicine to enable her to find some goods she had lost a week ago, and seemed quite incredulous when we smiled at her and told her our inability to furnish *that* medicine. One man came rather late, after the medicines had left, but rather than be disappointed in procuring help for his child he followed us for several miles, but not catching up the bearers he was reluctantly compelled to return.

During the whole of Friday our track lay through a Malagasy desert. There were no houses to be seen, nor did we meet a single individual travelling in either direction till quite late in the evening, when we arrived at Bésikaona. The level parts of the road were most troublesome to the men, owing to the grass, which is very long, meeting at the top across the path, and armed with seeds, sharp as a needle, and barbed with a little tuft of hair near the point. These not only stuck into our clothes, but also entered the legs and feet of the men, causing great irritation, and being very difficult to extract. I ventured to walk a few miles (having only four bearers—all I could obtain willing to enter the country), but I paid dearly for my temerity, becoming literally covered with seeds, each of which entering by degrees, caused a sensation very like what would be caused by a sharp hair brush, and having commenced to walk, I found that of compulsion I must walk on, until the sleeping-

place was reached.

Besikaona ('the town of many *sikáona*, an acrid fruit growing in great plenty) is situated at the entrance of a most extensive and level tract of country, extending 30 or 40 miles south, and twice that distance east and west. This plain is somewhat higher than that of Tsi-enim-parihy, in which Ambohimandroso is situated. It is crossed and re-crossed by a river, the Mènaràhaka, rising to the west of Besikaona; and after traversing nearly the whole length of the valley in a western direction turns to the south and then east, to a point further than its source; again doubling on itself to the south it flows nearly due west along the foot of a very high chain of mountains, and so leaves the valley in its descent to the sea on the west coast.

After tea, or rather dinner, as we had not eaten since 6.30 in the morning, not being aware of the existence of the desert, and our guide, possibly considering it a matter of small consequence whether we feasted or fasted, had not informed us, the girls of the village assembled and sang us some of their native songs; the first Ibara singing we had heard, and a more barbarous noise coming from human throats it is scarcely possible to imagine the word singing attached to. A couple of those not engaged in the vocal exercise (for *exercice* it certainly was, and would have made me hoarse in five minutes) stood up and danced. Beside the usual ugly style of hair-dressing, they had horns branching like those of oxen, made of the split rush used in making their mats. The dance did not materially differ from that of the Hovas and Betsileo, except that each carried a staff made of

polished iron, about five feet long, and ornamented with some half-a-dozen links of a chain at the top, which rattled with every motion.

The style of hair-dressing differs considerably from that of any other tribe I have seen. Once a month, and in some cases once in six weeks, the hair is washed, and then rolled up into a great number of knots, varying in size from that of a marble to that of an orange, and always round. After being carefully rolled up and tied or sewn, as the case may be (for these people, like their more civilized sisters, are given to making up nature's deficiencies with hair from other sources), it is then thickly coated with bees-wax melted with fat, so that when cold each knob is firmly cemented to those adjacent to it, and all appearance of hair is gone. When freshly done it looks like lumps of grey clay stuck on their heads, each of which when struck gives back a sound like striking a piece of hard wood. It is a marvel how, having no pillows, they can sleep. It gives one an idea of sleeping on a newly macadamized road. I asked one how she could sleep, and she assured me that without the lumps they cannot sleep well, and that it is comfortable to feel the hard lumps under the head when lying down.

At noon next day we stayed at a village called Ivily for tiffin, and while our men were discussing their rice, I had a chat with the chief and some of his principal men about their *ody* (charms) and *sampy* (gods). He had one of the former round his neck, consisting of a piece of wood shaped like a flower-pot, about an inch long, with a piece of iron stuck horizontally near the bottom. The inside was

filled with tinder. For this he had given an ox, and he said, and seemed firmly to believe, that it would protect him from the power of bullets fired at him. Outside the gate of this village is a pair of *sampy*. Pieces of wood about two feet long are roughly shaped like busts, male and female, with a bent spear-head stuck in the ground between them. These are surrounded by a double fence like the two 'rovas' of a town. These are the presiding protectors of the town, and are believed to have the power of warning the inhabitants of approaching danger.

From here, westward, we found the people more in their normal condition, no fighting going on, as in all the tribes to the east; the cattle were still with them, a village of 30 or 35 houses possessing, I should think, nearly a thousand head of cattle. We were also able better to estimate the population of each village, and found that the average in each house was four persons.

On Sunday morning we arrived at the Hova town of Ihòsy, containing 220 houses, which stands in the centre of an extensive valley, through which from south to north flows the river Ihòsy on its course to the Tsimandào. This plain is enclosed with high hills, especially on the west, where we noted two or three of considerable height. In several places the river spreads out into large lakes or marshes, partially covered with rushes and reeds, forming the home of large flocks of wild ducks and water-fowl. As far as the eye can reach ($1\frac{1}{2}$ day's journey) north and south is inhabited country, containing about 16 villages, with from 12 to 50 houses each. A king lives in one, Ipápamèna, to

the south, and another at Ibètànimèna, to the north. Beyond this district and to the south is a desert uninhabited between three and four days' journey in length; on the north is the same for between one and two days' journey; whilst the east, although not strictly a wilderness, has very few inhabitants.

The principal people from Ihosy came out to welcome us, and to ask about the arrangements they should make for services; after settling which we went up into the town to get a meal before the shell should be blown to assemble the worshippers. At about 2.30 we were summoned by the pastor and deacons to the church, a poor edifice, built of rushes, daubed with mud, about 30 feet long by 20 wide, and capable of accommodating from between 200 and 300 people. Whether the congregation we saw was the usual one or not I cannot say, but doubtless our arrival had caused some to come out of curiosity. There were about 220 people present; of these we found 135 were church members. But the less said about the discipline exercised in the church the better for the credit of the pastor, a young man who has held the office for three years, but who feels himself very greatly hampered by the governor and officers. As has been found in other outlying places, the church work, and the work of the kingdom, are looked upon far too much as identical, and where there is a governor; he is almost sure, *ex-officio*, to exercise an overpowering influence in church matters, even where, as in the present case, there are grave doubts as to whether he himself is living worthy of a church member. We had some serious talk with the pastor on this subject,

pointing out what his duty is, although we were quite ready to admit his difficulties, and exhorted him earnestly to uphold what was right according to his light.

Although the church has been established many years, *not one Ibara* has ever entered it, nor has any other church been built for the Ibara to meet in. After service we went with the governor to the king to explain to him the reason for our coming, and we took the opportunity thus afforded us for driving home the advice we had been giving in the church; and if promises go for much, we shall, I hope, soon have a different state of things both in Ihosy and in the Ibara. There has never been any school held for the children of Ihosy, but the governor promised that one should certainly be established, and he would appoint some of those who could read and write to instruct the children as far as they are able. He also promised to continue to urge the people to build another church outside the town, and invite the Ibara living near to come to it for worship. Remembering that this town is entirely composed of Hovas, we were very astonished to find no pretence of teaching, considering that the word of the Queen is very strict on this point.

Monday and Tuesday we spent in talking with the people, ministering to the sick, attending a feast provided by the governor, and receiving presents brought by some of the Ibara chiefs, who, hearing that some Vazaha were at Ihosy, came in to visit us.

On Wednesday the governor sent word to us to say that the Ibara king from Isaly (that part of the Ibara-bé west of the three days

desert, and that part to which the Imerina Congregational Union proposed to send evangelists) was just about entering the town. Under such circumstances we felt it our duty as well as a pleasure to delay our proposed departure. He accordingly came down from the rova with his officers and a few soldiers as escort, and we formed a procession and marched out of the town to the martial music of three drums. By the side of the outer gate, on the grass, were seated the Ibara, their king in the midst, to whom the governor introduced us, after the usual form of saluting the Queen had been gone through. Seated on the grass to the number of about 200, each with a couple of spears, or a gun and a spear resting perpendicularly in front of him, they presented quite a novel spectacle; and we could not help contrasting them with the half-dozen soldiers with us carrying the same weapons. After the usual questions relating to the health of the Queen, etc. had been asked and answered, the pastor of Ambohimandroso (our guide) spoke to him about the 'praying,' admonishing him for not having done anything to introduce the custom among his people; telling him that all those who were anxious to shew themselves true subjects of Her Majesty were also desirous of following her in her search after wisdom; and that the 'praying' was not of the wisdom of man, but came direct from God (using *Andriandnahary*, 'the Creator,' recognized by all Malagasy tribes even in heathenism); and that the missionaries had come into the Ibara for the express purpose of seeing what could be done to help them in their ignorance. The governor

then asked me to address them, which I did, trying to point out to them that in urging them to adopt the plan of praying and teaching followed by the Hovas we did it for their own good both now and hereafter, and if they were willing to do their part in using their influence to urge their people to learn, they would find that they had many friends who would be willing to help them in finding them teachers.

In reply, the king said that they had only heard as it were faint whisperings about the 'praying' and teaching, but that now they really *heard*, and that he would give his word to us to bear to our friends in the north, that there should be a church built in Isaly for worship, in anticipation of the arrival of a teacher to use it and instruct them. We thanked him for his promise, telling him that the next time we hear of him we hope to hear that a church is built with the full consent of his people, and with a true desire for more light and truer wisdom:

After this he presented the usual *hdsina* to the Queen in the person of the governor, and we proceeded on our way to Ambinanirôa, the town of Bènarivo, the nearest Ibara chief to Fianarantsoa. After two days' journey we arrived at Mandázaka, the village next to Ambinanirôa, but a disappointment was in store for us: Bènarivo was ill, and as he is still a heathen he still believes in the *sikidy* (divination), and he had received instructions that he was not to shew himself to any stranger for a month, nor hold any communication with any but his own people; that he was to shew himself at the window to his own people on the

day following our arrival at Mandázaka, and after that not till this moon had waned. So we had to pocket our disappointment, and make up our minds to forego the pleasure of a talk on better things with him, and make for Ambohimandroso in as straight a line as possible.

One sick man came to me for medicine after dark in a most mysterious way, saying that he dare not come in the daylight for fear of being killed, because his illness was the work of an enemy, and that if it were known that he had come to me he would certainly die. After laughing at him, and telling him how absurd a notion his was, I examined him, and found that he was very much nearer the truth than perhaps he really believed; for, as I told him, his illness was the result of the bottle, and that was an enemy indeed.

We returned to Ambohimandroso, spent the Sunday there, and on the Wednesday following were again on the road to the south-eastern portion of the Ibara, of which Ivóhibé is the principal town. Entering from this side we had to pass over the hill called Iváravàrana mentioned above. It is the northern extremity of the Andringotra range of mountains. It is a conical mountain, very easily distinguished from the hills as far north as Ambohimaha. By observations on the shoulder we found it to be over 7000 feet above the level of the sea. Its composition is granite mixed with sandstone, and bearing unmistakable proofs of its volcanic origin. I found in one spot an extensive basin-shaped hollow, in which were four very large and deep holes, fourteen feet across, and the bottom undistinguishable. Into one I

lowered myself with the help of the men, but after scrambling about the sides for some time, nothing could be discovered but the deep, apparently bottomless, fissures, now overgrown with brush-wood. Some of the rocks about bear every appearance of having been at some former time in a semi-liquid state, and having congealed in their gradual descent to the valley. If the rugged mass extending 30 or 40 miles in a continuous chain south of this were explored, I have little doubt that other marks of extinct craters would be found. The name given to this mountain, the 'door-way' (Ivávàrana), is most appropriate, as it is, like all entrances to the villages and towns here, most intricate and in some spots dangerous, and it is also the entrance to the Ibara country on this side.

On Saturday I went on to Ivohibe. This is really the name of an enormous rocky mountain or plateau standing isolated in the centre of another plain farther south than the plain of Ménaràhaka. It resembles both in appearance and character the fortress of Ikóngo, but its ascent is not so difficult. It has however, like Ikongo, a lake and spring on its summit, which overflows in a considerable cascade on the north side. This enabled the people during the time of war to withstand any siege, as they could plant and tend their rice on the summit as well as on the plain. In this plain I found the best population I had seen in the Ibara. The town I slept in, Ivóhimàrina, has 50 houses and a fair population. This town is the market for the Hovas, beyond which no Hova is allowed to pass without special

permission from Rainibáha, the chief of the Iantsantsana, the tribe inhabiting this part of the country.

This is a regular rum-drinking place, and I fancy that there were very few really sober people when I arrived there late in the afternoon. Besides this, as they had never seen a Vazaha before, there was a terrible excitement when they saw us coming over the hill above their town. They stopped us at the gate of the town, ostensibly to ask the usual questions about the Queen, etc., but the man making the oration broke off several times to express their pleasure at seeing a Vazaha, whom he persisted in calling a god, though as often rebuked, amongst them. So that what with the rum and their excitement at seeing me, we were kept half an hour before the usual kabary was completed. They then asked me to go in and choose what house I liked, as they were so glad that they would all clear out if I wished it; but I told them to find me a house, which they did after a good deal of talking and shouting. I was no sooner in than the house was full, in which state it remained till past nine, when I had to turn them out in order to get my dinner,

not having eaten since early morning.

The chief came later still in the evening, bringing an ox, a pig, and several baskets of rice for our food. I told him what I had come for, and he seemed anxious that his people should be taught. Next morning, at a great *kabary* made to hear what I had to say, I repeated my exhortation, urging them to send some young men to Fianarantsoa to learn, in order that they may be able to come back and teach their fellow countrymen; as the Betsileo are so afraid of the fever, that it was hopeless to expect them to come as teachers. This he promised to do. And after mutual thanks and hand-shaking I left them to return to Menarahaka, where I had left Mr. Riordan too unwell to travel on.

I am happy to say that since our return three young men from Ivohibe have come to learn in the Central School at Fianarantsoa, and by their diligence are making very rapid progress. The Ibara appear to have plenty of intelligence, but from all we saw we have little doubt that the population is decreasing, and is at present not more than a twentieth part of what it has been estimated at hitherto.

GEORGE A. SHAW.



NOTICES OF NEW BOOKS.

(1) *Remarks on Writing Malagasy.*
By L. S.*; pp. 12.

(2) "*Audi Alteram Partem.*" *A Reply and a Justification: A Critique on "Some Remarks on Writing Malagasy."* By J. Richardson; pp. 28. Imarivolanitra: printed for the Author.

We can hardly say that it is with pleasure we take up our pen to write a notice of these controversial pamphlets. For many reasons we rather shrink from doing so. It is, however, only fair to the authors that a brief review of their endeavours to improve Malagasy orthography should appear in our ANNUAL; and besides this there are, in our judgment, a few valuable conclusions to be drawn from the controversy which we wish to indicate to our readers.

The difference between the two pamphlets is very marked: in their general look and 'get-up,' in their tone, and, we must add, in their conclusiveness, they widely differ from each other. We will deal only with the second and third of these differences. Mr. Street writes with a dignified assumption of scholarly and philosophical superiority. Thus we have: "If these sheets be critically compared with the ordinary matter issued from the press in this country," etc. (p. 1); "We can hardly conceive how any intelligent scholar who has any regard for correct writing can advocate such a use of the hyphen" (p. 4); "But our remarks are made merely to show how unphilosophical it is to make such an unreasonable distinction" (p. 5); "We have no crochets of our own to carry out" (p.

12). There is one thing, however, about which Mr. Street confesses that he has a crochet, viz. the *hyphen*. The useful hyphen is his bugbear. Its very existence is distasteful to him; and his crochet is, he tells us, to avoid it altogether! (p. 4). In addition to the remarks quoted above, and others of a similar character, Mr. S. gives us several long lists of words intended to expose the wretched inconsistencies of writers for the Malagasy press, and to prove by a *reductio ad absurdum* the glaring incorrectness of certain recognized orthographical rules. In the present unsettled stage of Malagasy orthography nothing is easier than to show up the inconsistencies that occur in different publications. But is the assumption of scholarly superiority and critical accuracy borne out by the pamphlet? or is it justified by the 24 pages of Dictionary proofs which accompanied it? "proofs," be it borne in mind, "issued entirely from an independent stand-point, no precedent having been followed but that which commends itself to our" (i. e. Mr. Street's) "judgment," and specially circulated among the missionaries "for the purpose of soliciting criticism" (p. 12). No one, we think, who has read the critique of Mr. Richardson can say that consistency, accuracy, or critical acumen, are Mr. Street's strong points. We cannot but regret therefore that he needlessly exposed himself to rough handling by his opponent. He has been decidedly worsted in the fight. Whilst recognizing, however, that Mr. Richardson has the best of the argument, we

* These well-known initials are of course Mr. Louis Street's.

† The "Some" does not occur in our copy of Mr. Street's pamphlet. It seems to have been added by his critic.

should fail in our duty if we did not raise our voice against the general *tone* of his 'Reply.' He saw fit to adopt a style of rollicking smartness tempered with well-arranged argument. The combination of the lively cricketer and the Malagasy scholar and author is amusing, but does not coincide with one's sense of the becoming. We fear his words must have wounded and offended. His case would be as strong, nay stronger, if he had been contented with argument; and we are sorry on that account too that he should have lessened the force of his reasoning by awakening a feeling of sympathy for his opponent. Further, we protest against the intense egotism of the whole composition. The 'cock-a-doodle-doodle' spirit of it irritates the reader.

We have not space to enter fully into the various questions raised and discussed in these two pamphlets, but a few of them need a word or two. On page 1 Mr. Street treats us to the following dictum: "If we were to lend our influence in favour of the opposite extreme to that which is followed by the unlearned, and join no words which admit of separation, we should certainly cultivate a more correct taste." What does this mean? One is rather startled to hear that following an *extreme* can be considered an evidence of correct taste. But apart from that, what is it that Mr. Street advocates when he speaks of joining no words that admit of separation? Does he mean that he would write headstrong 'head strong,' hardware 'hard ware,' oversight 'over sight,' fourfold 'four fold,' masoandro 'maso andro,' ranomaso 'rano maso,' and so on? Or is it merely the offending hyphen that he has in view? But even were this the case, he is far too sweeping in his assertion. The hyphen has perhaps been used somewhat freely in Malagasy, but it is not likely to be discarded altogether, either in Malagasy or in English,—our friend's pamphlet notwithstanding. The following examples of its use have been

taken at random from books recently sent forth by five of the best-known English publishers: hourly-increasing, relic-cure, common-sense, coast-line, camp-follower (Henry S. King and Co.); street-preaching, pocket-case, well-organized, prayer-books, foundation-stone (Trübner and Co.); southwest, ternate-leaved, broad-leaved, clay-slate, rock-basins (Murray); hinge-line, hatchet-shaped, so-called, soft-bodied (Blackwood and Sons); trumpet-tongued, pole-star, co-ordinate, cricket-ball (Macmillan). Surely we need not make up our minds just yet to "join no words which admit of separation." Mr. Street complains that in Malagasy "hyphens are introduced for the purpose of indicating the grammatical construction of a phrase." Is not this equally true of many of the English examples just given? and are there not hundreds of such combinations? Where the connection of thought is close, and a *compound* noun or adjective, etc. is formed, writers are naturally led to join two words, either completely, or with a hyphen. Mr. Street gives us another rule (p. 3), and would have us "avoid the use of hyphens between nouns and adjectives, unless there be an elision of a letter, an elision of one of the mutes" [falsely so-called], "or a change of letters in the composition of the words." This rule is worth thinking over. But let it be borne in mind that the question resolves itself into this: Is closeness of thought, or are derivation and change of letters, to be the guide? An author writes the word *sarobidy*, and a moment after writes *moravidy*. If he has used these compound adjectives as limiting a noun (e.g. 'zavatra sarobidy io,' 'zavatra moravidy io') he is almost unconsciously led by the exact similarity of thought to join, either with or without hyphens, *both* of these compound adjectives. He does not think of derivation, but solely of the grammatical connection. But as it has been found almost impossible to employ hyphens in all these cases, and a slight

change of construction necessitating the resolution of such compounds into their simple form, the L. M. S. Press has for some time discontinued this use of the hyphen. Mr. Street's pamphlet will, we think, be useful in rousing attention to our employment of hyphens, although he has utterly failed to follow his own rules in the sheets of the Dictionary he has given us. (See Mr. R.'s Critique; pp. 4-7.)

Were we not obliged to make our remarks brief we should feel tempted to write a little fully on what may be called the *Ho*, *no*, *voa*, and *tafa* controversy. But it is really not required. We specially commend to the careful consideration of Mr. Street and others (if there be any) who seriously doubt the wisdom of our established practice, the part of Mr. Richardson's pamphlet (pp. 21-27) which treats of this. In our opinion this is the best portion of it, and is in the main unanswerable. Those who have been here long enough to remember (or any one who will carefully compare former publications with present) can scarcely hesitate to testify to the great gain that has been secured in joining the time-augments *ho* and *no* to the passive derivative verbs which require them for making their past and future. We regard them simply as fuller forms, required by verbs beginning with consonants, of the *n* and *h*, which no one ever dreams of separating from verbs beginning with vowels. When our present rule was adopted the difference between the discriminative particle *no* and this time-augment *no* was but little understood; and we query whether those who think that what is called the *double no* is incorrect understand it even now. The usage of these two *no*'s has nothing whatever in common, and it is more than possible that their likeness is a mere accident, just as much as *ny* the article and *ni* (often incorrectly written by the Malagasy *ny*) the past verbal prefix of a class of active verbs. The distinction Mr. Richardson points out between the *ho*

used before these passive verbs and the *ho* before the root is no mere fancy. We may not have arrived at a distinct conception of this *ho* as we have with the discriminative *no*; but doubtless we shall eventually. Mr. Street means to be crushing about *voa* and *tafa* (p. 9); but Mr. Richardson effectually answers him. It is a pity Mr. S. did not carry his own illustration a little farther to convince himself either that he was wrong, or that he ought to separate other prefixes. He gives us an explanation of the distinction between *voa* and *tafa* (in reality the difference between a transitive and an intransitive verb), and then furnishes us with an illustration, which we take the liberty of extending a little:—

Voa lentika izy. It is sunk (i.e., by some one).

Tafa lentika izy. It is sunk (i.e., of its own accord).

Mi lentika izy. It sinks (i.e., of its own accord).

A lentika izy. It is being sunk (i.e., by some one).

The last two are our addition, but Mr. Street's closing words are as true of them as of the first two: "We think words with a meaning so clearly defined partake more of the nature of auxiliaries than inseparable prefixes." Our judgment would be the exact reverse of this.

We must stop here. Some probably exclaimed when they had read the two pamphlets: "What a storm in a teapot!" or: "Much ado about nothing!" We have another illustration of the old proverb: "People who live in glass houses should not throw stones." It is very difficult to be consistent. Nor is it any disgrace to us to be still somewhat unsettled in our Malagasy orthography. Even in English considerable variety is to be found. There are many points we are not yet prepared to settle, but our orthography is gradually improving. Of that there can be little doubt. Tentative efforts at improvement are useful, even

though experience may show that a return to former usage is desirable.

The lessons to be learnt from these pamphlets we venture to summarize as follows: *Firstly*, Do not pride yourself on writing Malagasy with perfect consistency. *Secondly*, Do not be too hard on your adversary;—"Aza manao: Tano, fa azo; tsindrio, fa resy." *Thirdly*, Abide by the now long-established practice of treating *ho* and *no* before passive derivatives as time-augments, and *voa* and *tafa* as simple verbal prefixes: trusting to growing acquaintance with grammar and to time for correctness in writing. *Fourthly*, Be more sparing in the use of hyphens.

(3) *South-East Madagascar. Being Notes of a Journey through the Tanàla, Taimbro, and Taisaka Countries, in June and July, 1876.* By James Sibree, Jun., Missionary of the L. M. S.; pp. 81, with a Map. Antananarivo: A. Kingdon.

A very hearty welcome is due to this valuable contribution to our knowledge of Madagascar. Europeans living in Imerina have as a rule a very imperfect conception of the condition of the island generally; and although we are gradually becoming much better acquainted with one or two of the larger and more important tribes living at a distance from the Capital (such as the Betsiléo, the Betsimisarakà, and the Sihànaka), there are many tribes of which we as yet know next to nothing. Such journeys as that here recorded will add to our information, especially if those who undertake them travel with their eyes open to see, and their wits at work to describe, the country they traverse. Bare itineraries, telling us where the travellers had their *sakàfo*, how many hours they were in their palanquins, where they stayed for the night, and what they had for supper, are not the desideratum; nor should missionaries rest content with giving their readers nothing beyond simple records of work accomplished in their journey. We want to know

what this large island is like, to get an intelligent idea of its physical features from north to south and from east to west; and we need *also* faithful accounts of the real state of the people.

Mr. Sibree has earned our best thanks for giving us a pamphlet which meets all these wants. Having adopted the journal style, a little unavoidable sameness slightly mars the interest of the narrative. But the story on the whole is vigorously and well told from beginning to end. The reader is treated to some telling and vivid descriptions of scenery (e.g., the mountain-locked plain north of Ambòhimandròso, p. 3, the hills bounding it, p. 4, the descent to Ivòhitròsa, p. 11, etc. etc.); nor can we complain that the amusing and facetious are omitted (*vide* the comedy performed by our 'distinguished foreigners' at Iòlomàka, p. 9, the account of the lively old governor at Ankàrana, his grand banquet, and his buxom wives, pp. 53-55, and others). We are struck too with the delightful naïveté with which the charms of 'village belles' and 'dark beauties' are spoken of. Well might the 'comely' Tanàla 'lassie' seem to know that she was good-looking, when even the eyes of the passing Vazàha were constrained to render homage to her fascinations! If we had room we could point out many things worthy to be remembered in these 'Notes.' Mr. Sibree seems carefully to have observed the course of each river he and his companion came to; he made good use of his aneroid; and gives us a few important contributions concerning the geological formation of the country. His references to the flora of different districts will be helpful to those of us interested in botany. It is to be hoped that Mr. S. will test the correctness of his identification of the *vàhandàhy* (p. 7) with the "plant common in South Africa." Geologists and naturalists appear to be coming to the conclusion that Madagascar, though so near to Africa, has not been connected with it in its present for-

mation; and all facts bearing either one way or the other should be noted. A charge of indifference about such questions as these is often brought against missionaries. We sincerely hope that this will never have to be made against missionaries in Madagascar. A good example has been set us in these pages, which others will do well to imitate. The map and the copious letter-press have given us much reliable information about South-east Madagascar, of which six months ago we knew scarcely anything.

We can only briefly hint at one or two thoughts that occurred to us while reading the pamphlet. The Sunday at Ivohitrosa is very suggestive. How the primitive simplicity and barbarity of the Malagasy still prevails among the far-off tribes; how gradually even these rude savages are finding that their hated foes the Hovas are in possession of a religion better than their own poor superstitions; how ready they are to listen to the foreigner who comes to visit them in their secluded forests; how naturally paganism and Christianity get mingled in the thoughts and conduct of peoples just emerging from darkness to light (see the account of the morning service and the afternoon dancing, pp. 15, 16):—these and similar reflections were suggested. Again, one cannot but see that a great work might be done by missionaries stationed at Ambòhipèno, or at some other centre in the Mâtitanana Valley. No one, we suspect, was prepared to hear of such a populous district existing out of Imerina. Something ought to be done without delay for this part of the island. Suitable native agents should be sent at once;* and hereafter a couple of European missionaries might join them. In our opinion the wisest course for us to pursue will be to follow the Hovas, making the larger garrison towns the base of operations. It may indeed

be truly and forcibly urged that the conquered tribes distrust the Hovas. They do, and probably will for some time to come. The Hovas are reaping what they sowed. They cruelly wronged the people they subdued in previous reigns; and much oppression is common still. But on the other hand, wherever the Hovas go they now take a little education and something of Christianity too; and, with the growing intelligence of the Capital and its neighbourhood, with the more humane and enlightened policy of the present sovereign and her prime minister, with the healthy earnestness of the leading spirits in the native churches of Imerina, which is rousing them to active effort to give the gospel to the entire island, we cannot resist the conviction that in following in the footsteps of the dominant Hovas, in working through them and with them, we shall be obeying the dictates of prudence and the guidance of God's providence.

(4) *Joseph S. Sewell and his Work in Madagascar. June 1867—June 1876.* By H. E. C.; pp. 19. (Printed for private circulation.) Antananarivo: A. Kingdon.

One of the first of the missionaries sent to Madagascar by the Friends' Foreign Mission Association, Mr. Joseph S. Sewell will long be held in affectionate remembrance by the Christians of Antananarivo and its neighbourhood. During his nine years' residence in this country Mr. Sewell did very much for the cause of education, not only in the schools he founded, but in the number of valuable books he prepared for the use of the people, particularly for the younger and more intelligent portion of them. But beyond this, his wise, judicious, and conciliatory spirit was manifested in numberless ways; and it was very much owing to his liberal and large-hearted views

* The Isan-Enim-bolana, we are glad to say, has, by a resolution at its recent meeting, decided to do this if it be practicable.

that a mission of the Society of Friends has for so long been enabled to work in thorough harmony with that of the London Missionary Society. While holding firmly to the special views of his own religious body Mr. Sewell saw that these need not be so prominently put forward as to cause any divisions between the Christian people of this country; and accordingly there has been no separation, even of the slightest kind, between the congregations under the care of the F. F. M. A. and those superintended by the L. M. S. missionaries. This pamphlet gives much interesting information as to Mr. Sewell's work in this country, and the views which he held as to how the Friends' Mission here should be carried on; and on the latter account especially it is well that much of what is here recorded should have been preserved in a permanent form; although we fancy that Mr. Sewell himself will be the least pleased of all who may read its pages. We will only add that we doubt not that Mr. Sewell, although no longer working in Madagascar will still be working for it in England, and will not allow the interest of his co-religionists to grow cold in the work they have now carried on for nearly ten years in this country.

(5) *Ikotofetsy sy Imahakà, sy Tantara Malagasy hafa koa*. Nangonina sy nalaha-dRabezandrina; pp. 42. (Printed for private circulation.) Antananarivo: John Parrett.

This little book is a collection of curious native stories, chiefly narrating the knaveries of two Malagasy rogues, Ikotofetsy and Imahakà. These are interesting as exhibiting the habits and manners of a former age, and are also valuable to the student of the language as affording examples both of words and idioms which in many cases are obsolete or obsolescent. Although the story of the two rogues is a very popular one, and is found with many variations and additions in different parts of Imerina, it may be remarked that the

heroes are unmitigated scamps, and have none of the redeeming qualities which were attributed to the Robin Hoods, Little Johns, Rob Roys, and others of European countries.

(6) *Malagasy Customs: Native Accounts of the Circumcision, the Tangèna, Marriage and Burial ceremonies, etc.* Collected and edited by W. E. Cousins, Missionary of the L. M. S.; pp. 56. Antananarivo: L. M. S. Press.

This is the third of a series of books which we owe to Mr. W. E. Cousins, and which are of equal interest to those who wish to understand the customs of the Malagasy and to those who are studying their language. In conjunction with Mr. Parrett, Mr. Cousins published in 1871 a collection of Malagasy Proverbs; this was followed in 1873 by a series of Malagasy Kabàry, or public speeches, chiefly by the former kings of Imerina; and again, just before his departure for England, Mr. Cousins has given us a third instalment of papers which he has been industriously collecting for several years past. Many of the customs here described are fast falling into disuse, and will soon be only a matter of history; Mr. Cousins has therefore done good service in printing these interesting papers. Besides the curious ceremonies used at the Circumcision, at the administration of the Tangèna (poison) ordeal, and at Marriages and Funerals, there are also given the forms of oath formerly used in the solemn agreement of friendship by blood-drinking, called Fàti-drà; the different things and acts Fàdy or tabooed by the chief idols; the various things used as a piaculum to avert evil or to atone for wrong-doing (the Fàditra); the ceremony of taking the Oath of Allegiance by spearing a calf and striking water; the customs at the Fandroana or New Year's festival; together with the different forms of Salutation in use; etc. We hope to give translations from some of these in a future number of the ANNUAL.

(7) *Publications of the Malagasy Folk-Lore Society.* No 1.—January, 1877. (For private circulation only.) Antananarivo: John Parrett.

The Prospectus of this publication informs us that "this Society has been formed for the purpose of collecting and printing the 'Folk-Lore' of Madagascar. Each member is expected to forward to the publisher, from time to time, any specimens of the Native Literature of interest that may come under his notice, such as *Tantara* (tales), *Fanoharana* (fables, allegories), *Ohabolana* (proverbs), *Kabary* (public speeches), etc. etc. A committee has been formed for the purpose of editing the above work; and a monthly number, consisting of 24pp. 12mo, well printed on good paper, with a cover, will be issued to each member." This work, judging from the first part, promises to be one of great interest. The two stories contained in it are each a kind of fairy tale, in which the heroes, who rejoice in the unconscionably long names of *Andrianarisainaboniamasoboniamanoro*, and *Ifaralahitsitaninina* many, respectively, have some wonderful adventures. The former, with whose birth some strange prodigies are connected, has a wonder-working spear, which, when stuck into the ground, brings to pass any thing its owner desires, much like the lamp of Aladdin in the Arabian Nights. The other story is one of enchanted grounds, where refraining from touching or tasting brings favour and good looks, while the breach of the laws of the place causes the offenders to be changed into frogs, lizards, and serpents. We shall look with interest for the succeeding numbers of this publication.

(8) *Malagasy Folk-Lore.* Collected and edited by Rev. L. Dahle, N. M. S. Antananarivo: A. Kingdon.

The editor of this work, which is not yet completed, has kindly favoured us with some of the sheets of this collection of curious native stories, fables, proverbs, etc., and also with

a table of the contents. The whole book will probably extend to 300 pages, 12mo, and comprises the following: *Hain-teny lavalava* (adages, short stories, repartees), *Hain-teny fohifohy* (shorter pieces, much like proverbs), *Fampanononana* (riddles, conundrums), *Safidy* ("choose what you will have," followed by two things expressed in figurative language), *Hiran'ny Ntaolo* (songs of the ancients), *Haingom-pitenenana* (flowers of speech, oratorical flourishes), *Filalaovan' ankizy* (children's play-songs), *Sampan-javatra mahagaga* (wonderful tales, 'bogey' stories), *Angano* (fables), and *Fanampiny* (miscellaneous pieces). It will be seen from the above that the editor has been industriously collecting a great deal that is curious and interesting in the traditional stories, songs, and sayings of both Imerina and Betsileo. We hope that Mr. Dahle with favour us with specimens from his stores, translated into English, for future numbers of the ANNUAL.

REVISION OF THE MALAGASY BIBLE.

(9) *Report of the Revision Committee for the year 1875; with the Revised Version of the remaining chapters of Genesis (xlv.—l.) and the whole of Exodus.*

(10) *Supplement to the Report for 1875; containing the Revised Version of the Gospel of Matthew.* Antananarivo: L. M. S. Press.

Within the past year the Committee appointed to revise the Malagasy Bible have placed the emended portion of their work before the Christian public. It has therefore become a matter for legitimate criticism, and the present ANNUAL would be incomplete without some notice of what has been done. Passing by the superior excellence of the new version, which must be admitted by all who are familiar with the different efforts which have been made to give the Malagasy a faithful translation of the Sacred Scriptures, this brief sketch must be confined to its more apparent defects. A cursory comparison with

the various readings given by our predecessors will be sufficient to demonstrate the thoroughness with which the Committee has gone about its work, so that it assumes more the appearance of an independent translation than a fresh revision. In this respect the Committee seems to have not given a strict adherence to the object for which it was appointed: to revise the Malagasy Bible, *not* to make a fresh translation. In the text prepared by some of those who have preceded us, the tendency to ignore all that had been previously done is very marked, and this appears to have been the fruitful source of many a grievous error. It is incredible that a company of serious right-minded men, with the help of native Christians, should sit down to make a complete translation of the whole Bible, and so render every verse from Genesis to Revelation as to produce nothing worth retaining. Yet in the revision made in England (Griffiths's) every verse in the whole Bible has been altered, with the exception of two, one in the Old Testament and one in the New; with what advantage is patent to every student of Malagasy. Although we may be in little danger of making such blunders as are to be found in Gen. iii. 6, 13, or in John ix. 1, our desire for thoroughness and an extremely literal rendering of the text have given our work a baldness which might have been easily avoided at no expense of faithfulness. There are several points to which attention might be called to elucidate these remarks, which, for the sake of brevity, must be limited to the Gospel by Matthew.

1.—*Grammatical Construction.* In the version given us by the early missionaries, we read at Matt. xxvi. 29: "Ary izaho milaza amy nareo, fa izaho tsy hisotro intsony ity vokatry ny tahomboaloboka ity, ambarapahatongany ny andro no vao ho sotroi' ko indray, amy nareo izy, any amy ny fanjakany ny Ray ko." Mr. Griffiths gives us for the latter part of the verse: "Hatramy ny andro no vao hisotroa-

ko indray aminareo izany ao amy ny fanjakany ny Raiko." Messrs. Cousins give us: "Hatramy ny andro vao hisotroako izany indray aminareo ao amy ny fanjakany ny Raiko." The Bible Revision Committee render these words: "Mandra-pihavin' izay andro hiarahako misotro azy tonga vaovao aminareo ao amy ny fanjakan' ny Raiko." It is questionable whether there be a native in the island who can tell what the phrase "tonga vaovao" in this connection can mean. Of the four different readings perhaps the least to be preferred is the one now given by the Bible Revision Committee. Again, in Matt. xxvi. 31, all who have preceded us have followed the reading of our English version, "Ho tafintohina amiko," "shall be offended because of Me." But our revised reading is, "Ho tafintohina noho ny amiko," which appears rather to mean, "Shall be offended because of some who are with Me." In Matt. xxiii. 24, all who have preceded us use the phrase "tantavaninareo ny moka," "strain at a gnat." Our revised reading gives us "tantavaninareo izay misy moka," "strain that which contains gnats." Nor do we find in Matt. xviii. 35 an improved grammatical construction: "Dia nanaovany loka no fizarany ny fitafiany." To extend these invidious comparisons beyond that which is sufficient to make the matter clear would be only to cast disparagement on a noble work which is more worthy of praise than adverse criticism.

2.—*The Choice of Words.* In Matt. viii. 11, all who have preceded us have followed the reading of our English version: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." But in our desire for a literal rendering we give the Malagasy: "Ka handrilika am-pihinanana miaraka aminy Abraham sy Isaka ary Jakoba;"—"And shall lie down at the dinner table, or, upon the dinner table, along with Abraham, and Isaac, and Jacob." We doubt not that the early

missionaries were equally familiar with ourselves with the common practice of the Jews in reclining at their meals; and that they knew such to be the literal meaning of the Greek text. But their judgment, as well as that of those who followed them, led them, after the example of our English version, to give the Malagasy: "Hipe-traka aminy Abirahama," etc. Nor has "mandri-ilika am-pihinanana" a less comical sound in Malagasy than a similar reading would have in English, as it conveys the idea of such immoderate intemperance in eating and drinking as to be no longer able to sit up. Such an idea repeatedly thrown out in reference to our blessed Lord is extremely repulsive; yet we have it occurring again and again; see Matt. ix. 10; xxvi. 6, 20. Nevertheless in Matt. xiv. 16, where the same word occurs in the original, the Bible Revision Committee give us: "Dia nasainy nipetraka ambonin' ny ahitra ny vahoaka." Again, in Matt. xxiv. 8, our predecessors have followed the example of our English version: "All these are the beginning of sorrows." They doubtless well knew the figurative reference of the Greek text, and with becoming delicacy have shielded the Malagasy from anything offensive to the ear. We however render this phrase: "Izany rehetra izany dia iandohan' ny faharariam-piterahana." "All these are the beginning of the labour pains"! It is worthy of consideration whether such a phrase should not find a place in the margin rather than in the body of the text. Again, it is doubtful whether "kilalao" is a better word than "fositra" in the text, "Where moth and rust doth corrupt;" or whether "tamby" is better than "fitia" as a word for "reward." We find "fitia" substituted by "tamby" in the text, "For great is your reward in heaven" (Matt. v. 12). And again in Matt. x. 41: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

Nor is the phrase "nihoron-koditra" in ch. xiv. 26, an improvement on what we have had before; or "vahoaka" a proper word for "multitude." All of our predecessors have used the word "mitsaoka" for worship, as in Matt. viii. 2: "Ary, indro, nisy boka anankiray avy nitsaoka Azy." Although there may have been little or no idea of spiritual worship in the primitive use of the word among the Malagasy, its frequent repetition in the Sacred Scriptures has given it a higher signification. On the ground of derivation it is certainly not more objectionable than "miankohoka," which is now proposed, and has the advantage of direct government, which is not the case with "miankohoka."

Not less objectionable are most of the foreign words which are proposed in the revised text. Coeval with the introduction of Christianity, or before it, the word "farantsa" was incorporated into the Malagasy language to designate a class of officers under the judges, whose business it was to collect taxes and custom-dues, and to witness wills, family compacts, etc. At a later date the business of these officers seems to have been more entirely confined to the collection of tribute paid in kind to the feudal chiefs ('tompon' ny menakely'). The idea of taxation was first borrowed from the French, and therefore these officers were called *farantsa*. In the first version of the Bible the word was used to designate the agents of the Roman publicani, called publicans in our English version: "Two men went up into the temple to pray, the one a Pharisee and the other a publican." The example of the first missionaries has been followed by all our predecessors in their attempts at revision; and to the present generation of Christians the New Testament use of the word "farantsa" is quite familiar. But lest the the Malagasy should associate the farantsa of Scripture with their own farantsa it is proposed to coin a word from the Greek, and we have *telona* offered us instead. The

suggestion has as little to be said in its favour as would a similar suggestion to introduce the word *telona* into our English Bible, lest the common people should associate the publicans of Scripture with the keepers of public-houses. For similar reasons, "ampamorian-tela" is proposed instead of "fandraisan-ketra" in Matt. ix. 9.

Again, in Matt. xiii. 33, the word "masirasira" has been altered to "fermenta," lest the natives should get an erroneous idea about the leaven, and associate with it saltiness or sweetness. Hence we have: "Ny fanjakan' ny lanitra dia tahaka ny fermenta." And again, in Matt. xvi. 6, "Mihevera ka mitandrema hianareo, fandrao azon' ny fermentan' ny Fariseo sy ny Sadoseo." For a similar reason, "mpanoratra," scribes, is changed to "mpanora-dalàna," lest the natives should associate them with their own 'mpanoratra': "Fa lozanareo, mpanora-dalàna sy Fariseo" (Matt. xxiii. 13).

3.—*Proper Names.* A more thorough acquaintance with the genius of the Malagasy language, and increased familiarity with the use of the suffixes *na*, *ka*, and *tra*, would have caused us to hesitate before making so many alterations in the names of persons and places as is now proposed. It is doubtful whether

'Davida,' 'Heroda,' and 'Pilato' will suit the natives as well as 'Davidra,' 'Herodra,' 'Pilatra,' etc., which are more in accordance with common usage. And much less will they be pleased with 'Elia' for 'Elija,' 'Kristy' for 'Kraisty,' and 'Jodeana' for 'Jiosy.' The Malagasy are as familiar with their word 'Jiosy' as we are with our English word 'Jews'; and such renderings as: "Hianao va no Mpanjakan' ny Jodeana?" and, "Ity no Jesosy Mpanjakan' ny Jodeana," will not be likely to meet with general acceptance; see Matt. xxvii. 11, 37. In a work of such general importance as the revision of the Malagasy Bible it is to be regretted that we are not able to command more of thorough Malagasy scholarship. And heretofore our difficulties have been materially increased by our inability to secure a full attendance of delegates. We have not unfrequently been obliged to hold our meetings with only four out of the seven delegates present, and five out of the seven has been a common number. The non-attendance of delegates has doubtless been to a large extent unavoidable, but it does not alter the fact that the responsibility of the revision is thereby thrown much more upon a few than is at all desirable in such a work as the revision of the Malagasy Scriptures.

LOUIS STREET.

THE CYCLONE OF FEBRUARY LAST.

ON the night of Sunday, February 20th, 1876, the centre of Madagascar was visited by one of the most destructive storms which have occurred for many years past. It commenced about nine o'clock in the evening, the wind gradually increasing in violence, with torrents of rain, and lasted until about nine the following morning, when it very quickly abated. The wind blew first from the south-west, and gradually veered round to the east, blowing successively from nearly three quarters of the different points of the compass. A large number of houses in the capital were damaged; scores of village chapels were unroofed; and in the inner line of forest, to the east, thousands of large trees were uprooted or broken short off, so that for weeks some of the chief roads were impassable.

ED.

BRIEF SUMMARY OF IMPORTANT EVENTS IN MADAGASCAR DURING THE YEAR 1876.

POLITICAL. The question of slavery has continued to be a cause of excitement during this year, chiefly owing to a number of foolish and quite unfounded reports put into circulation during the months of May and June, to the effect that all slaves were to be set free, and that England was sending a squadron to enforce the provisions of the treaty referring to the slave-trade. But the re-organization of the army has been a still more exciting subject to the people; and for several months almost all other work was brought to a standstill through the calling up of the soldiers and officers, far and near. A large number of old and worn-out soldiers have been discharged, and some fresh levies made, who are being trained by European officers.

During the year the small-pox has been ravaging the north-eastern coast of the island; and in advancing southwards has reached Tamatave, where great mortality has taken place.

RELIGIOUS. Owing to the usual half-yearly meeting of the Congregational Union, or 'Six-Months-Meeting,' being deferred from December 1875 to January 1876, three meetings have been held during the year. The first of these was on Jan. 6th, at the Memorial Church, Ambátonakanga. The Rev. J. Richardson presided; and papers were read on 'The propriety of House to House visitation to induce people to attend Public Worship'; 'The Conversation and Speech proper for a Christian'; and on 'The Deceptions practiced by some in their Marriage Relations.' Besides the usual discussions, unusual interest was given to this meeting by the presence of Itsikora, the son of one of

the chiefs or kings of the Ibàra, who, with his attendants, had come up from the south to ask for Christian teachers. Two or three weeks after this meeting another one was held at the Memorial Church, Ampámarinana, to set apart and wish God-speed to two evangelists who had offered themselves for this work. The Queen and Prime Minister also took great interest in their going and gave them every encouragement, and this first regular mission to a distant portion of the island was thus commenced with considerable *eclat*, and with every prospect of success. But, unhappily, the hopes raised have been frustrated. A few months ago letters were received from the two evangelists, saying that after a toilsome and trying journey through difficult country they arrived at the Ibàra territory; but that, to their great surprise and disappointment, the people refused to have anything to do with them. They declared that if the teachers settled in any village the people would desert that village. The evangelists reasoned with them, but could not change their resolution. They went to several other tribes, hoping that some at least would receive them and listen to their instructions; but everywhere they met with the same determined opposition. At last they retired to Modóngy, the nearest Hova military post; and have since returned to the Capital. The exact cause of this failure is not yet quite clear: but it seems likely that the Ibàra feared that the teachers were agents of the government, and sent to prepare the way for bringing them more completely under Hova authority.

The second meeting was held on July 13th, at the Ampáribé Church.

Mr. H. E. Clark presided; and papers were read on 'The Principles to be followed in the Management of the Church;' and on 'What we should do to Stir up and Strengthen the Church.' The failure of the mission to the Ibára was also announced; and although much disappointment was felt, it was determined not to slacken the efforts made to collect money, and to encourage the congregations to persevere in endeavours to evangelize the still heathen portions of the island.

The third meeting was held on Dec. 14th, at the Análakely Church. The Rev. W. Montgomery presided, and the Rev. T. G. Beveridge gave the opening address. A statement was read by the secretary as to the accounts, and also detailing the reasons of the failure of the two teachers sent to the Ibára. The two men themselves also each gave some account of the difficulties they had had to encounter, and of the reasons for their return. A resolution was then moved and seconded freeing them from blame, and resolving that teachers should be sent to a tribe still further south, called the Tanòsy. A deputation from this tribe has twice made the long journey from their own country to the Capital to ask for teachers. Twenty-two petty chieftains or kings, of whom one Radòda is chief, have all agreed to receive instruction. On the second visit of the deputation several of the chief men brought their wives with them, to shew their perfect confidence in the Hovas. It was also resolved, if practicable, to send an evangelist to the populous district on the Mátitána river, in the south-east. A paper was also read on 'Evil Practices which should be carefully guarded against lest they enter into the Church.'

LITERARY. The Revision of the Malagasy Bible has only been carried on for a few weeks during the present year, owing to the Rev. W. E. Cousins, the Revising Editor, leaving for England in the month of June. The

revised versions of a portion of Genesis (xlv.—l.) and the whole of Exodus, and also of the Gospel of Matthew, have been issued. A cheap handy edition of the revised book of Genesis has been published, and the revised version of Matthew is also in the press.

During the year the Rev. L. Dahle, of the Norwegian Mission, has sent to the press in Norway a History of the Country and People of Madagascar, under the title of *Madagaskars Land og Folk* ('Madagascar, Land and People'). It will consist of two volumes. Knowing the learning and extensive erudition of the author it is a matter of regret to us that our ignorance of Norwegian will prevent us having the pleasure of perusing this work or reviewing it in these pages. We hope that as soon as it is completed some of our Norwegian friends will favour us with a notice of it for the ANNUAL.

"We understand that the eminent ornithologist, Dr. G. Hartlaub, of Bremen, has in preparation a new work on the 'Birds of Madagascar.' This will be a considerable undertaking, as since the publication of Dr. Hartlaub's last work on this subject (*Ornithologischer Beitrag zur Fauna Madagascars*, Bremen, 1861), great additions have been made to our knowledge of the ornithology of this wonderful island by the investigations of Pollen, Van Dam, Grandidiar, Crossley, and other naturalists."—*Nature*; Feb. 3, 1876.

ARRIVALS AND DEPARTURES OF MISSIONARIES.

Arrived. July 24th. Rev. G. Cousins and Mrs. Cousins (College). Miss Bliss (Girls' Central School).

Mr. W. Pool (Mission Buildings).

Left. June 8th. Mr. J. S. Sewell; Mrs. Wesley; and Miss Cameron. June 13th. Rev. W. E. Cousins, Mrs. Cousins, and family.

Nov. 25th. Dr. A. Davidson.

LIST OF FOREIGN BOOKS ON MADAGASCAR, CHIEFLY IN THE FRENCH LANGUAGE.

1.—*Commentarios do grande Afonso Dalboquerque*. Lisbon: 1576; fol.

2.—*Spraak ende woord boek in de maleische ende Madagaskarsche talen*; Fred. de Houtman. Amsterdam: 1603.

3.—*Voyage de Corneille van Heemskerk*; vocabulaire de la langue parlée dans l'île de Saint-Laurent. Amsterdam: 1603; 4to.

4.—*Beschreibung der mächtigen und weitberühmten Insel Madagascar*. Hieron. Megiser (avec un dictionnaire de la langue de l'île). Altenbourg: 1609; 8vo.

5.—*Colloquia latino-malefica et madagascarica*; Goth. Arthusius. Francfort: 1813; 4to.

6.—*Histoire de la Navigation de Jean Hugues de Linchot*, Hollandais, aux Indes orientales, contenant diverses descriptions des lieux jusqu'à présent découverts par les Portugais; etc. etc. Amsterdam: 1638. Avec une carte de la côte d'Afrique et de Madr., que et S. Laurentii insula dicitur.

7.—*Relation du voyage que Francois Cauche de Rouen a fait à Madagascar*, îles adjacentes et côtes d'Afrique. Recueilly par le sieur Morisot, avec notes en marge, carte de Madr. ou de Saint-Laurent. (Cette relation est comprise dans le recueil intitulé: Relations véritable et curieuses de l'île de Madr., et du Brésil, etc.) 4to. Aug. Courbè, Paris: 1651.

8.—*Histoire de la grande île de Madagascar*, composée par le Sr. de Flacourt, directeur général de la Compagnie française de l'Orient, et commandant pour Sa Majesté en la dite île et es îles adjacentes. Avec une relation de ce qui s'est passé es années 1655, 1656, et 1657 non encor veü dans la première impression et plusieurs cartes. Paris: 1661, 4to.

9.—*Histoire de l'établissement de la Compagnie française pour le Commerce des Indes orientales*, par Charpentier, de l'Académie française. Paris: 1666; 4to.

10.—*Relation du premier voyage de la Compagnie des Indes orientales en l'île de Madagascar ou Dauphine*; par M. Souchu de Rennefort, secrétaire de l'Etat de la France orientale. Paris: 1668; 12mo. Avec un plan du Fort-Dauphin, par le Sieur de Flacourt.

11.—*Les voyages faits par le sieur D. B. (Du Bois), aux îles Dauphine ou Madagascar, et Bourbon ou Mascarenne*, es années 1669—1872. Paris: 1674; 12mo.

12.—*Compendio de las Historias de los*

descubrimientos o conquistas, guerras della India orientale; par don Joseph Felipe Martinez de la Puente. Madrid: 1681.

Memoires pour servir à l'histoire des Indes orientales, contenant:—

13.—*La navigation des quatre premiers vaisseaux de la Compagnie*; l'établissement d'un conseil souverain à l'île de Madr. pour le gouvernement des Indes orientales;

14.—*Le voyage de M. de Mondevergue*, vice-roy des Indes, et admiral des mers par delà l'équateur;

15.—*Le récit succinct de l'expédition de M. de la Haye*, successeur de M. de Mondevergue; l'abandonnement de l'île de Madr.; la prise et la perte de la ville de Saint-Thomé sur la côte de Coromandel, par M. S. de Rennefort. Paris: 1688; 4to. Carte générale de l'île d'après Flacourt.

16.—*Histoire des Indes orientales*, par M. S. de Rennefort. A Leide: 1688, 12mo.

17.—*Journal du voyage des Grandes Indes*, contenant ce qui s'est fait et passé par l'escadre de Sa Majesté envoyée sous la commandement de M. de la Haye, depuis son départ de la Rochelle, au mois de mars, avec description exacte de toutes les villes, ports, etc. 1670, 12mo. Paris: 1698.

18.—*Voyage de Madagascar, connu aussi sous le nom d'île de Saint-Laurent*, par M. de V.....(Carpeau du Saussay). A Paris: 1722; 12mo. (Répétition de la carte de Flacourt.)

19.—*Histoire des découvertes et conquêtes des Portugais dans le Nouveau-Monde*, par le R.P. Joseph-Francois Lafitau, de la Comp. de Jésus. Paris: 1734.

20.—*Letters inédites de Charles Nacquart, prêtre de la Mission de Madagascar*, à M. Vincent, supérieur général de la mission, datées 1750, du Fort Dauphin, habitation des Français; observations de l'auteur dans l'île de Madr. MS. Bibliothèque du Mans, no 187.

21.—*Vocabulaire français-malgache et malgache-français*, imprimé à l'île de France en 1773; 8vo. par Challand.

22.—*Voyage dans les Mers de l'Inde*, fait par ordre du roi, à l'occasion du passage de Vénus sur le disque du soleil, le 6 juin 1761, et le 2 du même mois 1769, par M. Le Gentil, de l'Académie royale des sciences, 5 vol. 8vo. En Suisse: 1780.

23.—*Idées préliminaires sur le privilège exclusif de la Compagnie des Indes*. Paris: 4to, 1787.

- 24.—*Voyages et Mémoires de Maurice-Auguste, comte de Benyowski*, magnat des royaumes de Hongrie et de Pologne. 2 vol. 8vo. 1791.
- 25.—*Voyages à Madagascar, à Maroc, et aux Indes orientales*, par Alexis Rochon, memb. de l'Inst. nation. de France; 3 vols. 8vo. Carte géographique de Madr., et vocabulaire madégaïse, etc. Paris : an x.
- 26.—*Mémoire relatif à l'île de Madagascar*, par le citoyen Lescallier, lu le 17 fructidor an ix. Mémoires de l'Assemblée constituante; 3 vol. 8vo. Paris : 1801—10.
- 28.—*Moyens d'amélioration et de restauration proposés au gouvernement et aux habitants des colonies*, ou mélanges politiques, économiques, agricoles, et commerciaux et relatifs aux colonies, par le citoyen J.-F. Charpentier-Cossigny, ex-ingénieur, etc., 3 vol. 8vo. Paris : an xi, 1803.
- 29.—*Histoire des végétaux recueillis dans les îles australes de l'Afrique*, par Aubert Aubert du Petit-Thouars. Paris : 1806.
- 30.—*Dictionnaire français-madécasse*, en 3 volumes, par Barthélemy Huet, chevalier de Froberville, ancien capt. d'infanterie.
- 31.—*Histoire de Madagascar*, ou Mémoires pour servir à l'histoire de l'île de Madr., rédigés, mis en ordre, et publiés sur les notes manuscrites de M.M. Mayeur, Dumaine et autres, et enrichis des extraits de plusieurs voyages anciens et modernes, par M. Bart. Huet, chev. de Froberville, etc., 2 vol. Isle de France. 1809. (M. Mayeur, interprète du gouvernement, dont les relations sont insérées dans cet ouvrage, a fait quatre voyages dans l'intérieur de l'île : en 1774, dans le nord; avril de la même année, au pays des Seclaves, côte ouest; en 1774, au pays d'Ancove, dans l'intérieur des terres, par ordre de Benyowsky; en 1785, au même pays d'Ancove par le pays d'Ancaye.)
- 32.—*Mémoire sur Madagascar*, par M. Rondeaux, 1813.
- 33.—*Histoire des Plantes découvertes à Madagascar, l'île de France, et Bourbon*. Par Du Petit Thouars. 1822.
- 34.—*Voyage aux colonies orientales*, ou lettres écrites des îles de France et de Bourbon pendant les années 1817—1820, à M. le comte de Montalivet, pair de France, par Auguste Billiard. Paris : 1822.
- 35.—*Histoire des révolutions de Madagascar*, depuis 1642 jusqu'à nos jours, par M. Ackerman. Paris : 1833.
- 36.—*Faune Entomologique de Madagascar*. Par Boissduval. 1833.
- 37.—*Précis sur les établissements formés à Madagascar*, imprime par l'ordre de M. l'amiral Duperre, etc. etc. Paris : 1836.
- 38.—*Essai sur Madagascar*, par M. le baron d'Unienville, archiviste colonial de l'île Maurice. Paris : 1838.
- 39.—*Notices statistiques sur les colonies françaises*; imprimées par l'ordre de M. le vice-amiral baron Roussin, etc. etc. Madr. et les îles Saint-Pierre et Miquelon. Paris : 1840.
- 40.—*Voyage à Madagascar et aux îles Comores (1823 à 1830)*; par B.-F. Leguevel de Lacombe, précède d'une notice historique et géographique sur Madr., par M. Eugene de Froberville. Avec un atlas de vues et costumes et deux cartes géographiques. 2 vol. 8vo. Paris : 1840.
- 41.—*Colonisation de Madagascar*, par Desire Laverdant. Paris : 1844. Avec une carte.
- 42.—*Histoire de l'établissement français de Madagascar pendant la Restauration*; précède d'une description de cette île, et suivie de quelques considérations politiques et commerciales sur l'expédition et la colonisation de Madr.; par L. Carayon, etc. etc. Avec une carte. Paris : 1845.
- 43.—*Documents sur l'histoire, la géographie, et le commerce de la partie occidentale de Madagascar*, recueillis et rédigés par M. Guillain, capitaine de corvette. Paris : 1845. (Cet ouvrage est accompagnée d'une carte de la côte occidentale de l'île. Il se divise en deux parties : histoire politique du peuple sakalave, et voyage fait à la côte ouest de Madagascar en 1842 et 1843.)
- 44.—*Histoire et géographie de Madagascar*, par M. Macé Descartes, memb. tit. de la Soc. orient. de Paris. Avec une carte. Paris : 1846.
- 45.—*L'Univers; ou Histoire et description de tous les peuples, etc. etc.* Volume des îles d'Afrique, par M. D'Avesac; art. *Îles Madagascar, Bourbon, et Maurice*, par M. Victor Charlier. Paris : 1848.
- 46.—*Madagascar et la France*, par H. Chauvot. Avec une carte. Paris : 1848.
- 47.—*Documents sur l'histoire, la géographie, et le commerce de l'Afrique orientale*, recueillis et rédigés par M. Guillain. 3 vol. 8vo. et atlas. Paris.
- 48.—*Renseignements nautiques sur Nossi-Bé, Nossi-Maitso, Bawatoubé, etc.* (côte N.-O. de Madr.), et sur l'île Mayotte, par M. Jehenne, capt. de corvette. Paris : 1850. (Cet ouvrage est extrait des *Annales maritimes et coloniales*, mars, 1843.)
- 49.—*Rapport Commercial sur la côte orientale d'Afrique*, par M. Loarer, dans l'exploration fait par M. le capt. Guillain, 1846-49. Paris : 1851.
- 50.—*Considérations générales sur l'Océan Indien*, par M. Ch. Phil. de Kerhallet, capt. de frégate, etc. Paris : 1853.

51.—"Encyclopedie moderne," Firmin Didot freres. Paris, 1853. Au mot Madagascar : Geographie et histoire, par M. Amedee Tardieu ; linguistique, par M. Leon Vaisse.

52.—*La question de Madagascar apres la question d'Orient*, par le comte de Gaalon de Barzay. Avec une carte. Paris : 1856.

53.—*De la Transportation*. Aperçus legislatifs, etc. etc., sur la colonisation penitentiaire, par C.O. Barbaroux, conseiller d'Etat, etc. Avec une carte de Madr. Paris : 1857.

54.—*Madagascar : possession francaise, depuis 1642*, par V. A. Barbie du Bocage, etc. etc. Avec une grande carte par M. V. A. Malte-Brun. Paris : pp. 367 ; 1858 (?)*

55.—*Ornithologischer Beitrag zur Fauna Madagascars*. Dr. G. Hartlaub. Bremen : 1861.

56.—*Connaissance de Madagascar* ; par Louis Lacaille ; Paris : 1862.

57.—*Relation du Voyage à Tananarivo*. Par le T. R. P. Jouen.

58.—*Les Voyages à Madagascar du docteur William Ellis* ; par Octave Sachot. Paris : 1860.

59.—*Précis sur les établissements francais de Madagascar*, publié par le departement de la marine. F. Riaux.

60.—*Notice géographique et historique sur l'île de Madagascar*. Par E. de Frobergville.

61.—*Madagascar et le roi Radama II.*, par le P. Henri de Regnon, procureur des Missions de Madr. et du Madure. Paris : 1863.

62.—*Trois Mois de Séjour à Madagascar*, par le capitaine Dupre ; pp. 281. Paris : 1863.

63.—*Madagascar et les Madecasses* : Histoire, Mœurs, Productions du Pays, Curiosités Naturelles ; par Octave Sachot. Paris : pp. 348 ; 1864.

64.—*Recherches sur la Faune de Madagascar et de ses dépendances*, d'après les découvertes de Francois P. L. Pollen et D. C. Van Dam. Dedie à S. M. Guillaume III., Roi des Pays Bas. En cinq parties, contenant (1) Relation de Voyage ; (2) Mammifères et Oiseaux ; (3) Reptiles ; (4) Poissons ; (5) Insectes, Crustacés, Mollusques, etc. J. K. Steenhoff, Editeur. Leyde : 1868.

65.—*Madagascar et ses habitants* ; par James Sibree, Junr. Avec une carte et illustrations. Paris : 1872. (Traduit de l'Anglais.)

* N. B. Almost the whole of the preceding list of books, up to No. 53, is taken from this work of M. Barbie du Bocage. Want of space prevents us from giving a list of papers from different French periodicals and scientific journals taken from the same work. These must be reserved for our next number.

Ed.

ANTS AND SERPENTS.

M. R. Grainge, in his *Visit to Mojanga and the North-west Coast* (ANNUAL, 1875, p. 14), says: "We also noticed about this part a large number of earthen mounds, varying from one to two-and-a-half feet in height; these were the nest of a large ant, credited by the men with uncommon sagacity. We were told that they make regular snake traps in the lower part of these nests; easy enough for the snake to enter, but impossible for it to get out of. When one is caught, the ants are said to treat it with great care, bringing it an abundant and regular supply of food, until it becomes fat enough for their purpose; and then, according to native belief, it is killed and eaten by them."* It would be interesting if some missionary living in the country would test the reality of this reputed fact by digging open a few of these nests. There is no doubt but that the belief is most universal among the natives. I have been assured most confidently over and over again that it is a fact that snakes are kept and fattened by the ants as above described; and knowing the sagacity of ants, and the care they take in feeding the aphides for the sake of their honey, one would not hastily set aside the statement, so generally accepted by the natives, as devoid of truth.

R. Tox.

* See also *South-east Madagascar*, p. 5.

MALAGASY CONUNDRUMS.

I AM not acquainted with any writer who has drawn attention to the way in which the Malagasy amuse themselves by propounding riddles. The late Mr. Ellis, in his admirable history of Madagascar, makes no reference to the practice, but many of us, I am sure, have often been amused by some of these simple yet ingenious conundrums; and it may be amusing to others to have their attention drawn to the matter. Many of these little things give us an insight into their habits of mind and thought. I have selected the following twenty as being some of the simplest and most readily understood by outside readers. I have a large collection in my possession, and I am constantly adding to them. Some of them are unfit for general reading, and others can only be understood by those who know the Malagasy.

1. Andrahoina tsy masaka, atono mora foana? Cannot be cooked (in a pot), can very easily be roasted? *The hair.*

2. Bataina tsy zaka, afindra mora foana? Cannot be carried (or, you are unable to carry it), but can very easily be removed? *The road.*^(a)

3. Hoy ny reniny, Andeha hamely taha-maina; hoy ny zanany, Andeha hamely toto-hondry? Strike with the flat hand, says its mother; Strike with the fist, say her children? *The leaf of a fern.*

4. Hoy ny reniny, Andeha hitsangana; hoy ny zanany, Andeha hitsivalana? Stand up, says its mother; Lie at length, say her children? *A ladder (and its rungs).*

5. Ilay kely monina an-trano vy? The little one (who) dwells in an iron house? *The tongue.*

6. Ilay kely sahy Andriana? The little one bold to the Queen (even)? *A fly.*

7. Kamory kelin' Andriamanitra tsy azo ilomanosana? God's little lake in which (one) cannot swim? *The eye.*

8. Kitapo kelin' Andriamanitra tsy hita zaitra? God's little bag the stitching (of which) is unseen? *An egg.*

9. Kapaina tsy hita fery? When cut no wound is seen? *The water.*

10. Manam-bava hihinana, fa tsy manan-kibo hitelemana? Having a mouth to eat with, but not having a stomach to digest with? *A pair of scissors.*

11. Maro ampinga, maro lefona, fa tsy maharo vady aman-janaka? Having many shields, and many spears, but unable to protect wife and children? *A lemon tree.*^(b)

(a) The road in general can be altered at will—there are no rights of way in Madagascar.

(b) In allusion to the spikes of the tree and the rinds of the fruit.

12. Mihinam-py tsy matavy? Living on the fat of the land, but not (becoming) fat? *A candlestick.(c).*
13. Milevina tsy lo? Being buried, but not rotting? *The hair.*
14. Ny lavany sy ny sakany atao indray manonona hiany? Its length and breadth are spoken of in one word? *Sakalava.(d)*
15. Ny maty no milanja ny velona? The dead which carries the living? *A bedstead.*
16. Salakao ilay kely fa hiady? Gird up the little one's loins for he will fight? *A needle.*
17. Tanora banga, anti-boribory? Toothless (having gaps in it) when young, but corpulent when old? *The moon.*
18. Tsy atoraka, tsy akipikipy, ka mahalasa lavitra? Not thrown, not pitched, and yet going (reaching) a long way? *The eye.*
19. Vatolampy kelin' Andriamanitra tsy azo anahazam-bary? God's little rock on which (you) cannot dry (your) rice? *A toe or finger nail.(e)*
20. Maneno ny maty hahalafo ny velona? The dead cry out to sell the living? *A drum beaten in front of an ox going to market.*

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(c) Candlesticks are something like a deep plate, in which the fat is put, and a small rag which serves as wick is held up by the rim of the plate.

(d) The name of the tribe living on the west coast, whose name signifies literally 'the long side,' or plain.

(e) Alluding to the practice of drying rice after it is threshed.

EARTHQUAKE SHOCKS.

IT is well known that the centre of this Island is frequently visited by slight shocks of earthquake. Those who have resided in the Capital for some time can remember almost as many shocks as they have lived years in the country. They have frequently been felt in the months of September and October, just before the commencement of the rainy season. About forty years ago a very severe shock was felt in the Capital, and this is said to have thrown down a large mass of earth and rock on the west side of the city, where the cliffs overhang the Mahamasina plain. A smart shock was felt in Antananarivo and its neighbourhood on Sunday afternoon, Dec. 24th, at about half-past four o'clock. The earth-wave appeared to come from the north-west and to pass away to the south-east. It seems not to have been felt at Ambôhimanga, or far to the north of the Capital, but was felt at Tsiafahy, twelve miles to the south. In the upper part of the city it was much slighter than in the suburbs, where numbers of houses were violently shaken, small articles, such as bottles, thrown down, and much alarm caused for a few minutes.

I shall feel obliged if our readers in different parts of the country will send us particulars of any earthquake shocks for record in future numbers of the ANNUAL.

Ed.

HOVA, BETSILEO, AND TANALA NAMES OF THE MONTHS.

I NOTICE that the Editor of this magazine, in his Notes of his journey to the South-eastern part of the island, gives a list of Tanàla months. It is interesting to compare them with a list I obtained from a very old Betsileo man during my residence at Fianarantsoa. He gave them to me in the order in which I give them here as the equivalents of the Hova months in the first column; it will be noticed that they are practically the same as the Tanala, but not quite following the same order.

<i>Hova</i>	<i>Betsileo</i>	<i>Tanala</i>
Alahamàdy	Hatsia	Vòlasira
Adàoro	Vòlasira	Fàosa
Adizàzoa	Vòlapàssa	Màka
Asòrotàny	Vòlamàka	Hiahia
Alahasàty	Hiahia	Sàkasày
Asombòla	Sàkamasày	Sàkavè
Adimizàna	Vòlambita	Vòlambita
Alakaràbo	Asàra	Sàramàntsy
Alakàosy	Asàramanàra	Sàramànitra
Adijàdy	Asàramànitsa	Vàtravàtra
Adàlo	Asòtrizonjàna	Zònjo
Alohòtsy	Vàtravàtra	Hasia.

It is well to add for English readers, that these do not correspond to the European months; the new year begins with Alahamady, and ends after twelve moons. Alahamady began on Oct. 17th, 1876.

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